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FRAGMENTA LITURGICA.

VOL. I.

FRINCHBURY
LITURGICAL
SOCIETY

Fragmenta Liturgica.

DOCUMENTS

ILLUSTRATIVE OF THE

Liturgy of the Church of England;

EXHIBITING

THE SEVERAL EMENDATIONS OF IT, AND
SUBSTITUTIONS FOR IT, THAT HAVE BEEN PROPOSED
FROM TIME TO TIME, AND PARTIALLY ADOPTED,
WHETHER AT HOME OR ABROAD.

EDITED

BY THE REV. PETER HALL, M.A.

IN SEVEN VOLUMES.

Vol. I.—The Puritan Prayer-Book.

BATH: PRINTED BY BINNS AND GOODWIN.

M DCCCXLVIII.



GENERAL INTRODUCTION.

THE approbation bestowed on the *RELIQUIÆ LITURGICÆ* has led to the publication of the *FRAGMENTA LITURGICA*, as a sequel. Of the former, two editions (amounting altogether to 750 copies) are quite exhausted: and of the latter, an edition of 500 copies is all but all bespoken a month before the issue can take place among Subscribers. The difficulties, however, which attended the reprinting of the *RELIQUIÆ*, compel the Editor to state that, whatever may be the demand for copies, he has resolved on limiting the publication of the *FRAGMENTA* to the edition now preparing for delivery.

Delays, alike beyond expectation or avoidance, have occurred; chiefly attributable to a

serious accident which befel the Editor last summer, followed by a succession of illnesses, which have left him incapable except of slow and cautious returns to labour. Though writing now towards the middle of February, 1849, he still preserves the date of 1848 on the title-page, (corresponding with the date of 1847 in both editions of the *RELIQUIÆ*,) merely to avoid the confusion that might otherwise attach to an annual succession of publications, presenting the volumes that belong to one year under the date of another.

As the *RELIQUIÆ* consisted entirely of Forms of Common Prayer and Sacraments, proposed but rejected; so the *FRAGMENTA* consists chiefly of a compilation of Formularies, proposed under peculiar circumstances, and partially adopted, at one time or another, into Congregations connected with the English or Scottish Churches. By way of general distinction between the issues of the past and present years, this may serve well enough: though the object really is, to produce as many Liturgies, coming within a

certain range of time and subject, as seemed worth preserving, and in the order of arrangement that might prove, all things considered, most convenient.

Having alluded to the approval that attended the circulation of the *RELIQUIÆ* among Subscribers, the Editor feels it but an act of honesty to state that in another quarter he encountered a somewhat different treatment. The British Magazine of February last admitted an anonymous Letter attacking the *RELIQUIÆ*, many thought unjustly, and probably all agreed uncourteously. The Editor replied the ensuing month; and the discussion continued through the Numbers for April, May, June, September, October, November, and December, and terminated only with the Number for January just past. The writer (whoever he may be) was, no doubt, a man of sagacity and industry, and capable of better things. But if the engagements of an Editor involve responsibilities which ought to make him diligent and careful, the pretensions of a Critic

demand a combination of knowledge and research, of patience in enquiring, and forbearance in judging, which fall to the lot of few. Among many faults imputed, the Editor has endeavoured in vain to take advantage of a single correction of error, or omission of fact, supplied by his antagonist. But while content with observing that he freely forgives the zeal and energy employed against him, and as freely desires forgiveness (if need be) for his own, he thus records the controversy as having, at least, afforded occasion for the publication of the Formulary which takes precedence in the following pages.

I. THE PURITAN PRAYER-BOOK.

The Correspondent of the British Magazine had charged the Editor of the *RELIQUIÆ* with taking his reprint of the Middleburgh Book of Prayer from a wrong edition; adding that the copies published in the Low Countries varied so far from the original printed in England, as

to leave the earlier a distinct and different book, standing quite alone.

Now, the facts are these. The edition by Waldegrave, of London, bears no date: the editions by Schilders, of Middleburgh, bear date respectively 1586, 1587, and 1602. The edition of 1602 contains additions, which the Editor considered he ought to insert: but these additions he could not insert in the edition of Waldegrave, because the order of the parts stood differently in the editions of Schilders. He therefore printed from the first (collated with the second) edition of Schilders, and inserted the additions from the third.

But the Editor denied, in reply, that the alterations made from the London edition were as substantial or extensive as his reprover had asserted. Perhaps both spoke rather in extremes; perhaps both fought more about words than things. However, the result is, that the writer in the Magazine for June has printed the variations of the two editions (that of London without date, and that of Mid-

dleburgh, 1586) in parallel columns: and now, to leave nothing undone that might tend towards completeness, the Editor reprints the edition of Waldegrave at full length.

It may be here just worth observing, that in the Library of the University of Cambridge is preserved a copy of the first Middleburgh edition, corrected throughout with a pen; and, as some have supposed, for Waldegrave. But this is a mistake. The MS. emendations agree neither with that nor with any other edition yet discovered; nor can a doubt exist, after due comparison, that the three editions of Schilders are all of them subsequent to the dateless edition of Waldegrave. Copies of all four editions exist in the Archiepiscopal Library at Lambeth.

II. THE NEW BOOK OF SCOTLAND.

The Liturgy attributed, though unwarrantably, to Archbishop Laud, made its first and last appearance in Scotland, as the Ritual of the Episcopal Church, in 1637. On the cessation of the troubles that ensued, (that is to

say, some seven years afterwards,) the *New Book* issued as a sort of remembrance from the Kirk: one of the hundred modifications (in fact, a very brief abstract) of Calvin's Geneva Prayer-Book, or rather of Knox's Book of Common Order; and so far answering to the Puritan Prayer-Book in England. There are copies in the British Museum, and in the Bodleian Library at Oxford.

III. K. EDWARD VI. COMMUNION OFFICE.

The two *Books of Common Prayer*, promulgated in the reign of King Edward the Sixth, (1549 and 1552,) were preceded by the *Order of Communion*, 1548. Of this (which we may perhaps call the first Protestant Form of Worship in the Church of England) nothing more need be said at present, but that reprints are given in *Sparrow's Collection*, in *L'Estrange's Alliance*, in *Wilkins's Concilia*, in *Cardwell's Two Books Compared*, in *Clay's Common Prayer Illustrated*, and in *Ketley's Liturgies of K. Edward VI.* edited for the Parker Society.

Then followed the first Prayer-Book; containing, of course, among other things, the Communion-Service; but quite another Form from the Order of Communion which had appeared the year before. This is printed, merely as an extract from the Book of Prayer, in the Appendix to *Dr. Hickes's Two Treatises on Priesthood and Episcopal Order*, 1707, 8vo; and in the Appendix to *Maskell's Ancient Liturgy of the Church of England*, 1846, 8vo. The edition of Dr. Hickes is accompanied by curious notes, chiefly references to the Latin version of Hales, (or Alexander Alesius,) printed at Leipsic in 1551. The portion which relates directly to the Consecration and Administration of the Sacrament is also published in *Dr. Brett's Collection of Liturgies used in the Celebration of the Holy Eucharist*, 1720, 8vo.

Founded upon this, (the Communion-Office of the first Prayer-Book,) yet by no means identical, is the *Form and Manner of the Holy Communion*, printed by the Non-Jurors in London, 1717, 12mo, as preliminary to their

own; and here reprinted. The alterations will be found, on examination, frequent; and sometimes of a character to affect, if not the doctrine, at least the method of the ordinance: for which there can be little doubt the book was used till the year after, if not longer; and sometimes, as would appear from passages subjoined in the present edition, with the allowance of MS. variations.

IV. RATTRAY'S LITURGY OF JERUSALEM.

Dr. Rattray was Bishop of Dunkeld, in Scotland; and one of the straitest of the Non-jurors, who sided with Hickes and Collier in the controversy about *the Usages*, and in the separation that ensued. At the request of a friend, the Rev. R. Lyon, he prepared, in Greek and English, *The Ancient Liturgy of the Church of Jerusalem; being the Liturgy of St. James*, restored to its original purity, with the Clementine Liturgy, and parts of the Liturgies of St. Mark, St. Chrysostom, and St. Basil, exhibited in parallel columns which was

published after his decease, 1744, 4to. At the end of the Appendix he gives the Ancient Liturgy of Jerusalem, with additions from the Scottish Office of 1637, and rubrics suited to modern times and uses: which is here reprinted, as exhibiting the source from which the Communion-Office of almost every Church has been derived, not merely in the arrangement, but in the mode and language of Administration.

This is certainly the Office, to which Bishop Dunbar alludes; when, as *Primus*, addressing his brethren on the Bench, in 1743, to ascertain their sentiments about the Usages, he says: "I know not if it will be convenient, at this time, to enjoin the use of the Scottish Communion-Office, though it ought to be recommended. One more primitive and excellent," he adds, "which cost Dr. Rattray much labour, and which he has left in a very fair MS., may one day be published, and received with universal admiration."

The late Bishop Jolly, of Moray, in the Ap-

pendix to his *Christian Sacrifice in the Eucharist*, Aberd. 1847, 12mo, gives a full account of Rattray; with extracts from a Letter of Courayer on the publication of his volume, and from the Sermon preached on his death, in 1743, by Bishop Keith.

All the early Liturgies (all, at least, that can be judged authentic) are translated into English in *Brett's Collection*, 1720, 8vo.

V. STEPHENS'S PRIMITIVE LITURGIES.

The attention of the Editor was first directed to the name of Edward Stephens by the allusion made in the Address to the Reader prefixed to *Whiston's Liturgy*. Of the author, but little notice has been taken by others: but his works narrate at once their own history and his. The greater part of these appear in *A Collection of Tracts and Papers lately written for the Service of the Church and Kingdom of England; most of them presented to the Lower House of Convocation, in the first year of their Session, &c.* with a *General Preface*, relative to the means used to suppress them;

1702, 4to. The volume consists of three Parts, or thirty-seven numbered (and one unnumbered) Pieces: among the rest, (and besides the two Formularies here reprinted,) *A Paper concerning the use of other Parts of the Liturgy in the Communion-Service; Questions concerning the proper and peculiar Christian Worship; Positions concerning the Differences between the true English Liturgy and the Cranmerian; Questions concerning Prayers for the Dead; the Cranmerian Liturgy, or the Subtilty of the Serpent in corrupting the true English Liturgy; of Prayers for the Dead, whether the Practice and Traditions thereof be truly Catholic; the Doctrine of the Scriptures concerning the Middle State of Souls; a Profession of Faith, with special respect to the Terms of Communion with the present Church of Rome, &c. &c.*

The writer describes himself, on the title, as *late of Cherington, in the County of Gloucester, sometime Barrister-at-Law of the Honourable Society of the Middle Temple, and since engaged by a very special Divine Providence in the most*

Sacred Employment. And in the Preface he tells us that "when it pleased God to discharge him from the civil service," and to employ him more directly in his own concerns, "his first business in public was a gentle and tacit admonition of the neglect of the most solemn and peculiar Christian worship of God in this nation;" accompanied by "such public acts in the very heart of the chief city, as made it a most remarkable witness and testimony against them who would not receive it, but rejected the counsel and favour of God towards them."

With a design for the restoration of the Communion Office, "not to its necessary frequency only, but to its primitive integrity also," (for its defects had made the *morning-service* to him but a *mourning-service*,) he resolved, though still a layman, to do what he could for himself, when those who were in authority declined making any stir in the matter. Accordingly, he began to move both among the Clergy, and through the press, and even by petition to

Parliament; but without success. At length, after efforts prolonged for not less than thirty years, and, with other things, the promotion of monthly Communion among his own relations in the country, and with his fellow-parishioners weekly; "at last," he says, in his Letter to the Archbishop of Canterbury, written in 1694-5, "when I saw no hopes of having it daily in public, it pleased God to give me an unexpected opportunity of having it in private, by bringing together a little company of constant weekly Communicants, and, amongst them, one in holy Orders according to the Church of England, whom I had brought off from the Dissenters. And we presently agreed upon these three things:—1, to meet daily, at five in the morning, at a daily Communion: 2, to endeavour, as near as we could, in all things to follow the example of the ancient Christians: and 3, to avoid giving offence to any, but especially to the Church of England. And the next morning we began it first in a private room;

and by the blessing of God have continued it ever since, without intermission, for about two years and a half.

“When we had continued it near a year,” he proceeds, “the person who did officiate being like to be called from us, that it might not fail, I took Orders myself: and as soon as we obtained the favour of the Bishop of Gloucester to have the use of his Church at Cripplegate, (which was unexpected as the other,) we without delay removed our meeting thither, the very next day, out of respect to the Church; as we had before, for the same reason, continued it in private under a tacit connivance, rather than make use of the late Act for Toleration. And we have now,” he adds, “had it in public near three quarters of a year without intermission. While we had it in private, we used such enlargements of the Church Service as I thought most agreeable to the ancient Form: but when we came into the Church, we forbore most of that, and confined ourselves to the Church Forms, only supplying what I

thought defective therein, as well as I could, out of other parts of our Liturgy.”

After explaining his method of thus *supplying the defects*, he concludes, with imperturbable simplicity, “I doubt not but your Grace will approve the matter all along; only I know you will scruple at the doing of it without authority.”

What followed, the Editor knows not. Stephens ceased writing the year after: whether or no he still lived, and, between Romanism and Dissent, lived and died in the Ministry of the Church of England, his book survives; the leader of a class by no means contemptible, though himself as odd a mixture of gravity and scurrility, learning and trifling, pietism that could stoop to anything, and liberalism that stuck at nothing, as English Theology affords.

The *Liturgy of the Ancients*, and the *Form of Divine Service according to most Ancient Usage*, are here reprinted. There are copies of the volume of Tracts complete at Sion College, London, and in the Bodleian.

VI. SCOUGAL'S ABERDEEN SERVICE.

Few are the volumes more endeared to the spiritual reader, than the *Life of God in the Soul of Man*; first ushered into print, with a Preface by Bishop Burnet, in 1677, and the production (though not then avowed) of the Rev. Henry Scougal, second son of Patrick, Bishop of Aberdeen. The author had reached but his 27th year, and died the year after; leaving, besides the Treatise just mentioned, several Sermons, Essays, and Meditations, which have been collected and printed, with his Funeral Sermon by Dr. Gairden. While Professor of Divinity at King's College, Aberdeen, he composed a Morning and Evening Service for the Cathedral; which continued in use till the Revolution, when the Presbyterians would allow such superstition as a written prayer no longer. The Forms, however, here reprinted, were preserved by William Orem, Town-Clerk. He wrote a *Description of the Canonry, Cathedral, and College*, about the year 1724; which was

printed by Nichols, most inaccurately, as the 3rd No. of the *Bibliotheca Topographica Britannica*, 1782, 4to; but again, much more correctly, Aberdeen, 1791, 12mo.

VII. WHISTON'S PRIMITIVE LITURGY.

William Whiston, son of the Rector of Norton, Leicestershire, was born in 1667. Admitted to a Fellowship at Clare Hall, Cambridge, he became Chaplain to Moore, Bishop of Norwich; and after holding awhile the Vicarage of Lowestoft, succeeded Sir Isaac Newton as Lucasian Professor of Mathematics. In 1708 he attracted the attention of the public by his zeal in propagating Arianism; an offence, for which he was soon deprived not only of his Professorship, but of his position in the University. In vindication of his tenets, he wrote much, and not without a shew of learning. But the study of his life was the restoration of what he deemed the Primitive Ordinances of the Church. Among these, it is not a little remarkable that, while maintaining views justly regarded as

derogatory to the person and work of the Redeemer, he recognised the same plenitude of grace and efficacy in the Sacraments, which became one among the distinctive principles of the Nonjurors. Mr. Lathbury, in his *History of the Nonjurors*, (p. 294.) observes that Whiston's Liturgy, 1750, retains the Usages from Collier and Brett: but Whiston's Liturgy was first printed in 1713, and rather led than followed in the adoption of the Usages, as restored by Brett and Collier in the Offices of 1718.

Of the Philosophical works of Whiston, some are intrinsically valuable; and his translation of Josephus still maintains its reputation. But he was vain, and weak; and alike sceptical of facts, and credulous of absurdities. His publications on Religious Antiquity—such as his *Primitive Christianity Revived*, and *Primitive New Testament*—are esteemed rather for their erudition than for their use. Of his smaller pieces, many were collected by himself, under the title of *Sermons and Essays*, 1709; *Three*

Essays, 1713; and *Six Dissertations*, 1734. After a life of labour and conflict, detailed in *Memoirs* by himself, (2nd edition, corrected, 1753, 8vo.) he died in 1752, a singular example of ingenuity, combined beyond dispute with virtue and amiability, but applied to objects either unattainable, or scarcely worth the trouble when attained. Pfaff (*Introd. ad Histor: Theol: Lit: Tubing.* 1725, 4to. pars ii. pp. 274—284) gives a long list of the works of Whiston, followed by Letters of the King and Archbishop of Canterbury against the toleration of Arianism. Weismann also (*Introductio in Memcrabilia Ecclesiastica*, Hal: Magd: 1745, 4to. vol. ii. pp. 543—545) gives a full account of his principal controversy on the Trinity of Persons in the Godhead.

Being for a time suspended from communion with the Church by an act of Convocation, (an account of whose proceedings the reader will find in *Dr. Cardwell's Synodalia*, Oxford, 1842, 8vo. vol. ii. pp. 753—769,) Whiston formed a Religious Society at his house in London for

public worship; there employing the Primitive Liturgy, first printed among the *Three Essays* in 1713, and afterwards annexed, under the date of 1750, and with some corrections, (here duly noted,) to the posthumous edition of the *Memoirs*. His *Primitive Eucharist Revived*, 1736, 8vo. investigates the history of the Lord's Supper, but supplies no Formulary for its administration.

As a literary curiosity, evincing the taste of Whiston for antiquity even in the minutest affairs, the Editor submits a copy of a printed circular in his own possession, bearing the autograph signature underneath.

PROPOSALS for Erecting a *Primitive Library*, in *Cross-street*,
Hatton-Garden.

I. THAT this Library is to consist of the best editions, and of as many other editions as may be, of all the Sacred and Primitive books of Christianity, and that in *Greek*, *Latin*, and *English*, during the four first Centuries, and ending with *St. Austin*; together with such later books, as are immediately necessary for the right understanding and judging about the same; and of no other.

II. That wherever there are several copies or editions of

the same book, they may be lent out freely for a month to any contributor: but so that the best edition may be always kept therein; to prevent the disappointment of any enquirer.

III. That every stranger that would borrow, shall lay down the value of every book he borrows, till it is returned; which shall be in a month's time: and that 1 *per cent.* of its real value shall be paid for every day it is detain'd above that month.

IV. That the Contributors shall pay to the Owner of this Library ten shillings at first, and five shillings every *Mid-summer* afterward, for the use and advantage he receives from the same: and that a proper book or books, of any greater value, shall at any time be received instead of such contributions.

V. That this Library shall be open at all hours of the day, and all days of the week, excepting the Lord's-day.

VI. That every Contributor shall have a ticket delivered to him, upon his paying the 10s. as his title to the free use of this Library; on which the annual receipts may also be written: and that this ticket shall be the same that is to be affix'd to every standing book in the Library, thus :

The PRIMITIVE LIBRARY,
Cross-Street, Hatton-Garden.

Note, This Library is in so good forwardness, that 'tis intended to be open'd next *Michaelmas*.

'Tis hop'd, that some well-wishers to *Primitive Learning* and *Primitive Christianity*, who may be too remote to make use of this Library, may yet be willing to give at least one Primitive book to it, for the use and benefit of the Owner, and of the Public, and the encouragement of the design.

TICKETS are deliver'd out at the Library itself, in *Cross-Street, Hatton-Garden*; and at the Booksellers following:—

Mr. *Tooke*, near *Temple-Bar, Fleet-Street*.

Mr. *Knapton*, at the *Crown* in *St. Paul's Church-Yard*.

Mr. *Darby*, in *Bartholomew-Close*.

Mr. *Philips*, at the *Bull* in *Cornhill*.

Moetjens and *Le Cene*, at the *Horace*, near the *New Exchange*, in the *Strand*.

WILLIAM WHISTON.

July 29, 1712.

VIII. HENLEY'S LITURGY OF THE ORATORY.

Strikingly contrasted with Whiston in the general character of his mind, yet no less pointedly resembling Whiston in some parts of his conduct and career, John Henley (better known as *Orator Henley*) next demands attention. This singular man was born in 1692. From *St. John's College, Cambridge*, he proceeded through his degrees to Ordination. After serv-

ing a Curacy and conducting a School at Melton-Mowbray, the town of his nativity, (where his father and grandfather had successively held the vicarage,) he removed to London; and became at once a popular, if not a fashionable preacher. And this was probably his ruin. Henley's was not the mind to stand against the suggestions of flattery. Convinced of his own abilities and pretensions, he must needs be somebody; and somebody more than the ordinary course of things could make him. Accordingly, though presented by Lord Macclesfield to the Rectory of Chelmondiston, in Suffolk, he preferred establishing what he called *an Oratory* in Newport Market: where, under cover of the Toleration Act, he lectured on Sundays in Theology, and on Wednesdays in every faculty and science under heaven. But the violence of his language, especially in political declamation, led to his being presented at Sessions by the Grand Jury of Westminster as a disturber of the public peace. In defence of the King's Ministry, and in opposition to

Amhurst, the Editor of the *Craftsman*, he had formerly published a weekly Journal, called the *Hyp-Doctor*. But times were now changed : and in 1746 his place of meeting was invaded by agents of the Court, the sermon interrupted, and the congregation dispersed. The assailants proceeded to search his lodgings, and seize his papers : and it was not till after some delays and dangers he was allowed to resume his work. In his *Victorious Note for Old England*, 1748, 8vo. he vindicates the rights of a British subject to discuss the politics of the day, and appeals to British Jurymen to take *Rational Preachers* under their protection.

As early as 1729 Henley had removed the Oratory from Newport Market to Clare Market. His last Sermon at the former place was repeated as his first at the latter, and published under the title of *the Butcher's Lecture*, on Ps. viii. 6. "*Thou hast put all things in subjection under his feet : all sheep and oxen, yea, and the beasts of the field.*" But his health and strength now declined ; and with these (the novelty

having already passed away) his power of attraction declined also: and he died in 1756, neither missed nor regretted. The Satirical Verses of Pope, and the Notes of Warburton on the *Dunciad*, have left the name of Orator Henley identified with nothing but what was ignorant and vulgar: while the Jolly Parson in Hogarth's *Midnight Modern Conversation* has no less gratuitously affronted his moral character. That he sometimes acted the coxcomb,—perhaps the buffoon,—may be allowed: that he was either an impostor or a profligate, there is nothing left in evidence to prove.

A narrative of the earlier portion of the life of Henley was written by his friend Welstede, and prefixed to a *Defence of the Oratory* in the 1st No. (there were at least six Nos. published) of the *Oratory Transactions*, 1727-28, 8vo. In the *Guide to the Oratory*, 1729, the *Oratory Miscellany*, 1731, and the *Oratory Magazine*, 1748, he continued to divulge his schemes of reform and improvement; some of them certainly practicable, and some (a *London*

University, for instance) actually carried, in later years, into practice.

Indeed, with all his eccentricities, Henley was an able and ingenious man; and on the rights of civil and religious liberty, and the means and objects of a sound education, perhaps better informed than most of his contemporaries. His *Universal Grammar*, 1719, 8vo. (analyzing and harmonizing the characteristics of not less than ten languages,) shews that he was no ordinary linguist; while the politeness of his scholarship appears in his *History of Sweden*, and his translations from Livy, Montfaucon, and Vertot. His *Sermon on the History and Advantage of Divine Revelation*, preached at St. George the Martyr's. in Queen's Square, Bloomsbury, and afterwards published in *the Appeal of the Oratory*, contains a sensible vindication of the energetic and impressive kind of preaching he attempted to bring into vogue. Like Whiston, he was in his religious creed an Arian, sinking latterly into Rationalism; and like Whiston, a scrupu-

lous maintainer of what he judged the ordinances of Christian Antiquity. Of his *Primitive Liturgy, for the Use of the Oratory*, the First Part (containing three Services for Morning, and one for Evening) was published in 1726, 12mo. On this followed an amended and enlarged edition, entitled, *the Primitive Liturgy and Eucharist, according to the Institution of Christ and his Apostles, for the use of the Oratory*, 1727, 8vo. And very soon after, *the Appeal of the Oratory to the First Ages of Christianity*, in Four Parts, 1727, 8vo. These volumes are all handsomely printed in black letter, with the rubrics in red ink: and of their numerous contents the Editor has not only printed the whole, (with the exception of the Sermon alluded to above,) but added the variations made from the first to the third edition. He should also mention, that in the present instance he has departed from his customary rule of assimilating the orthography. Henley affected a style of spelling, which, as

one of his peculiarities in composition, it was not thought right to alter.

Of the nature of the Oratory Services, the Editor need say nothing. There are some things, at least, doubtful: there are also some things solemn, and some really beautiful. The emoluments of the Preacher were derived chiefly from the rent paid for pews and seats: and to each of the renters was delivered a medal,—the device being a star rising to the meridian, with the motto, AD SUMMA; and below, INVENIAM VIAM AUT FACIAM. The Editor happens to possess a volume of Henley's Tracts, every one of them bearing an inscription in the handwriting of the Author, commemorating the disposal of the copy-right to such and such an one;—he to pay 5s. for a medal for life, to be secured on the sale of the publication, but forfeited if used by others,—constituting invariably an item in the bargain.

On the death of the Orator, his MSS. were sold by auction. They amounted to about 6,000 original compositions, besides 150 vols.

of extracts! But though estimated by the Author or Compiler at "one guinea a-piece," they fetched considerably less than £100 altogether. There is a Catalogue of the sale in the Bodleian: and some of the stray Sermons, and other Memoranda, occur occasionally on book-stalls even now.

The name of Whiston has been mentioned in connection with Henley. Whether from jealousy, or for what other reason, so it is, that the rival Ritualists came for a time into violent and abusive collision with each other, both on Liturgical and other topics: as may be seen in *Mr. Henley's Letters and Advertisements which concern Mr. Whiston*; published with notes by Whiston, 1727, 8vo. The pamphlet is curious; but its scurrility renders it all but unreadable.

Notices of Henley may be found in *Disraeli's Calamities of Authors*, (Disappointed Genius,) 1812, 12mo. vol. i. pp. 151—184; and in the *Retrospective Review* for 1826, vol. xiv. pp. 206, &c.

Several pages of Henley's strange Advertisements are preserved in *Malcolm's Anecdotes of London during the 18th Century*, 1810, vol. i. pp. 415—422. The following appeal, dated three years after his death, is now first copied from the *Daily Advertiser* of Jan. 1759.

“Forty shillings in bread will be given to the poor of any Parish, as far as the money left will go, to let the following lines be painted against the inside walls of Churches:—

“In memory of John Henley, M. A. late of St. John's College, Cambridge, Author of the *Universal Grammar*, and a great Orator, that contradicted all religious sentiments contrary to reason: he was a Rationalist, but few of his opinion in his time.

“Departed this life, aged 64, in 1756.”

IX. THE NONJURORS' OFFICES.

The Nonjurors were those who refused to take the new oaths of supremacy and allegiance to William and Mary, at the Revolution of 1688. The result was, that eight Bishops, and four hundred other Clergy, were ejected from their situations in the Church. They were generally men of learning, thoughtful, devout,

and conscientious, but inordinately addicted to ceremonies; certainly not disposed for reconciliation with Rome, though sometimes approaching nearer the principles of Romish worship than many of their followers would perhaps allow.

The Nonjurors denied the Episcopal commission of those who succeeded the Bishops thus forcibly dismissed; and consequently regarded the Orders they conferred as invalid: so preparing the way for a division in the Church, of which none could then pretend to see the issue.

With few exceptions, the earlier Nonjurors adhered to the Book of Common Prayer, even at the celebration of the holy Communion, unless in the Prayer for the King. But some exceptions there were. Hickes was one: he used the Communion-Office in the first Book of Edward the Sixth, which he regarded as more conformable to the ancient practice. Collier probably followed the example of Hickes: but most others continued in the use

of the English Prayer-Book, till the year 1718.

For almost all that is now generally read on a controversy full of interest to the English Churchman, the Editor must refer his readers to *Lathbury's History of the Nonjurors*, 1845, 8vo. The same writer has also contributed a Letter to the present No. of the *British Magazine*, adding a few observations on facts more recently ascertained, and announcing his own intention of publishing some day a volume of documents (chiefly Liturgical) connected with his former narrative.

Previously to the issue of the new Communion and other Offices, a dispute was conducted between Collier and Brett on the one side, and Spinkes on the other. The former were in favour of a change, to which the latter was opposed. Hickes had agreed with Brett and Collier, and so did Deacon still: but Hickes died before the disagreement got into print, and Deacon kept silence for the present. A list and description of the publications on either

side may be seen in Mr. Lathbury's work just mentioned, pp. 276—286.

At length the new Offices appeared: and from that day forth the Nonjurors were divided into two parties; those who adopted the new, and those who retained the old. The ceremonies revived in the new Communion Office were four: viz, Water mixed with the Wine, Prayer for the Dead, Prayer for the Descent of the Holy Spirit on the Elements, and the Prayer of Oblation. These were called *the Usages*, and those who practised them were called *Usagers*. Three other ceremonies, apart from the Eucharist, are frequently reckoned among the *Usages*: viz, Immersion three times at Baptism, Chrism in Confirmation, and Unction at the Visitation of the Sick.

Mr. Lathbury has also given, in his Letter to the British Magazine, some account of a copy of the Church of England Prayer-Book of the reign of King William III, formerly belonging to Dr. Gaskin, but now preserved in the Library of Sion College. From this we

learn, that when the new order of things began, a copy of the Prayer-Book then in use was mutilated, that the Nonjurors' Offices might be inserted into their respective places. Such alterations as were necessary in other parts of the Book (as the name of the Sovereign) were effected by erasure with a pen. The volume is authenticated by the signatures of Collier and Brett, confirmed by other witnesses.

A writer in the *Christian Remembrancer* for January, 1844, mentions a copy of the Scottish Prayer-Book of 1712, 12mo. (printed verbatim from the folio of 1637) formerly in the possession of a Scottish Nonjuror, as not only marked throughout with pen and ink in accordance with the Communion-Office of 1718, but as containing also, in M.S., all the Prayers and Rubrics in that volume requisite for the services of Baptism, Confirmation, and the Visitation of the Sick.

There are two editions of the Nonjurors' Offices, both printed in 1718: one in 8vo, for J. Bettenham, in Paternoster-Row; the other

in 12mo, for J. Smith in the Strand. The smaller is by far the scarcer volume of the two; having been printed, one may reasonably suspect, for the Bishops and Clergy who had joined the movement in Scotland. The Sacramental portion for the Lord's Supper is inserted by Brett in his *Collection of Liturgies*, 1720, under the designation of *the New Communion-Office*. To the 8vo. edition will be sometimes found attached *Private Devotions, before, at, and after the Christian Sacrifice, by a Primitive Catholic*; but constituting no part of the book.

The present edition is printed from the 8vo, compared throughout with the 12mo. They run word for word the same, except that a few typographical inaccuracies in the 8vo, (if that was, as probably it was, the original) are corrected in the 12mo. On the fly-leaf of a copy of the 8vo, belonging to the Editor, is a MS. note, as follows: "Mr. Deacon drew up this Form, but Mr. Collier new translated the Eucharistical Thanksgiving before the words

of Institution ; as I have seen by a paper in Mr. (afterwards Dr.) Deacon's own handwriting." The volume thus annotated came from the Library of the late Dr. Bowdler of Swansea ; and the note is probably from the pen of his father, Mr. Bowdler, of Bath. On the authenticity of the fact there may be more than one opinion. Brett, and not Deacon, has been more generally regarded as the chief author of the Nonjurors' Offices : but Bishops Gadderer and Campbell, there is little doubt, assisted, as well as Collier ; and Bishop Rat-tray, though not at hand, would scarcely fail of contributing his advice.

X. DEACON'S DEVOTIONS.

Whether Deacon was or was not concerned in the compilation of the Offices of 1718, he was the man who afterwards introduced changes, by far the most extensive of any, into the congregational worship of the Nonjurors : a circumstance the more remarkable, because his name appears subscribed to the intermingled copy of

the Prayer-Book at Sion College, deprecating a departure from the Office as then arranged and accredited. In 1734, however, Deacon published anonymously an 8vo. volume of more than 500 pages, comprising a *Complete Collection of Devotions, both Public and Private*, in two parts: the first part reserved for *the Public Offices of the Church*; the second extending to a *Method of Daily Private Prayer*: to the latter part being also added a *Justification of the Undertaking*, in extracts from eminent Divines of different Communion; together with an *Essay to procure Catholic Communion upon Catholic Principles*, attributed to Dr. Brett.

Supplementary to the *Collection of Devotions*, Deacon also published, but not till 1747, another volume, of similar form and size, entitled, *A Full, True, and Comprehensive View of Christianity, &c. laid down in Two Catechisms, a Shorter and a Longer; with a Discourse on the best method of instructing Youth*, prefixed. An Advertisement of five pages at the end supplies some corrections (chiefly verbal)

to the *Devotions* published thirteen years before.

Of these two volumes, the Editor has reprinted the Public Devotions from the first; followed by the corrections from the second.

There is a thickish tract, *Jacobite and Non-juring Principles freely Examined, in a Letter to the Master-Tool of the Faction at Manchester*, with remarks on the Two Catechisms of Dr. Deacon, by J. Owen, 1748, 8vo:—a tissue of sheer abuse, mentioned only for censure and contempt.

XI. DEACON'S LITANY AND PRAYERS.

Meanwhile the current had set in for change; and Deacon's Form became the more popular Office of the two. Since the death of Spinkes, the chief opponent of Collier on the question of the *Usages*, in 1727, the more moderate party had gradually diminished in numbers. The few that were left now quietly fell in with Deacon, who was thus induced to go a little further; and in 1746 published

an 8vo. pamphlet of fifty pages, divided into three parts:—1. *The Form of Admitting a Convert into the Communion of the Church*: 2. *A Litany, together with Prayers in behalf of the Catholic Church*: 3. *Prayers on the Death of Members of the Church, and an Office for those who are deprived of the advantage of receiving the Sacrament, &c.* Of these three parts, the first and last were never published but once, so far as the Editor is aware; nor, on perusal, has he thought them fit for insertion, as scarcely coming under the character of Public Services. But the second has been published occasionally for the use of the remnant of the Nonjurors assembling in one or two of the larger towns Northward: and a copy of an edition printed at Shrewsbury, 1797, 8vo. with a Preface, (a copy corrected in ink by the writer of the Preface,) being compared with the original of 1746, has furnished a satisfactory reprint; placed, merely for convenience of size, at the end of the 2nd volume.

Southey says (*Book of the Church*, 1825, 8vo.

vol. ii. p. 510) that "the Non-Jurors died away long before the house of Stuart was extinct." Southey was partly right, and partly wrong. The Nonjurors committed an inconsistency in acknowledging the claims of the substituted Bishops on the death of their several predecessors. Thus, as a Church, (so to speak,) they ensured their own dissolution; though as a community, they existed much more recently. The *Usagers* who seceded outlived the *Moderates* who conformed: and the Prayer-Book of 1734 continued longer in the desk than the Office-Book of 1718. But sooner or later, all vanished. An irregular succession was once attempted by the consecration of other Bishops; but the expedient came to nothing. Gordon, the last of the old Bishops, died in 1779; and Boothe, the last of the new, in 1805. A solitary remnant of the race is said to have been seen in the West of England as late as the year 1815. Probably there is now not one left.

XII. THE SCOTTISH COMMUNION-OFFICE.

It is a circumstance much to be deplored, that the Office for the celebration of the holy Communion in the Episcopal Church of Scotland has of late become almost of necessity a topic for dissension and dispute. The Editor desires, as much as possible, to avoid the questions agitated, not between the Episcopalians and the Presbyterians of Scotland, but between the Episcopalians of Scotland and of England: only observing, that independently of right or wrong as regards the position of an English Episcopalian residing and officiating in a Diocese of Scotland, he cannot but think it unreasonable that a member of the Church of England should be expected to use the Communion-Office of the Church of Scotland. Whatever may be their comparative excellencies, the difference between the English and the Scottish Offices is unequivocal: the English being exclusively *commemorative*, the Scottish distinctly (though not exclusively) *sacrificial*.

The Editor writes thus, not in condemnation of the Episcopalians of Scotland, but in vindication of the Episcopalians of England, who decline adopting the Communion-Service of the Church of Scotland.

For those who wish to enter fully into the recent controversy, so far as the Communion Office is concerned, the following books and tracts may be suggested :—

Discrepancy between the Church of England and the Scottish Episcopal Community. By Rev. Edward Craig. [With Supplement.] Edinb. 1842.

Scottish Communion-Office Examined. By Rev. D. T. K. Drummond, Edinb. 1842.

Letter to the Vestry of St. John's Chapel, on the Scottish Communion-Office. By Rev. Daniel Bagot. Edinb. 1842.

Authority and Use of the Scottish Communion-Office Vindicated. By Rev. P. Cheyne. Aberdeen, 1843.

Scottish Episcopal Church proved to differ from the Church of England, By an English Episcopalian. (2nd Edition.) Edinb. 1844.

Scottish Communion-Office Vindicated, in Answer to Craig. By Rev. James Christie. London, 1844.

Comparison between the Communion-Offices of the Church of England and the Scottish Episcopal Church. London, 1844.

Explanation of the Position of the 21st Canon of the Scottish Episcopal Church. By Rev. Alex. (now Bishop) Ewing. Aberdeen, 1844.

Remarks on Cheyne's Sermon at Aberdeen. By J. D. Hull. Lond. 1844.

Brief Reply to Cheyne's Preface to 2nd Edition of his Sermon. By J. D. Hull. Aberdeen, 1845.

Pastoral Address of the Bishop of St. Andrews, Dunkeld, and Dunblane. London, 1846.

Address to Members of the Episcopal Church in Scotland. By a Layman. (2nd Edition.) Edinb. 1847.

Peculiarities of the Scottish Episcopal Church. By Justitia. Aberdeen, 1847.

Letter on the Scottish Communion-Office, from the *English Churchman*. London, 1847.

Report of a Deputation of Ministers and Members of the Church of England in Scotland. Edinb. 1847.

To these may be added, as exhibiting the dispute on either side :—

Christian Remembrancer, for Dec. 1843, and Jan. 1844.

Churchman's Review, for April, 1844.

Presbyterian Review, for July and October, 1843.

By adversaries, the origin of the Scottish Communion-Office has been assigned to the Mass-Book of the Church of Rome. This is a statement, if not positively untrue and dis-

honest, certainly disingenuous and unfair. The Scottish Office is the Romish Missal, just as is the English Office; that is, the Missal reformed, and restored to the condition most consonant, in the judgment of either Church, (for here the Churches differ,) with the Formularies of Primitive Antiquity. The English Office (as it now stands) was arranged from the earlier Offices of Edward, Elizabeth, and James; as these had been arranged before by a comparison of the Missal with the Primitive Liturgies, and a subjection of both to the testimony of the word of God. The genealogy of the Scottish Office is less direct, but not less distinct: and the reason for the variations that appear in the result is probably this, that Scripture has prevailed more over tradition in the Southern Office, and tradition more over Scripture in the Northern

But to descend a little to names and dates. In 1696, Stephen had printed his two *Liturgies of the Ancients*, and carried his principles into practice with a Congregation in London.

In 1713, Whiston had published his *Liturgy reduced to the Primitive Standard*. In 1717, the Non-Jurors had issued a revision of the *Communion-Office of King Edward the Sixth*: and in 1718, the *New Communion-Office*, since recognized as their Form of Celebration.

Gadderer and Campbell were now in London, receiving and imparting counsel on the restoration of the *Usages*. Rattray, though residing on his estate at Craighall, in Perthshire, maintained at the same time a friendly correspondence with Brett and Deacon. The clergy of Scotland participated, almost to a man, in the sentiments of the Nonjurors of England: and Gadderer was the Bishop who carried with him 500 copies of their Communion-Office on his return to Scotland. For the quarrels which took place with the College of Bishops, on the attempt of Gadderer to bring the Church of Scotland to a reception of the *Usages*, (as narrated at length in the *Lockhart Papers*,) the reader may consult *Skinner's Ecclesiastical History of Scotland*, 1788, 8vo,

vol. ii. pp. 622—634; *Lawson's History of the Scottish Episcopal Church*, Edinb. 1843, 8vo, vol. ii. pp. 239, 240; and *Stephen's History of the Church of Scotland*, 1845, 8vo, vol. iv pp. 166—172.

Meanwhile, the Prayer-Book of Laud (commonly so called) lay altogether dormant. As far as any Liturgy was used in Scotland, it was the English, and not the Scottish, book. The first movement towards the Scottish Communion was a return to Laud, whose Office had been printed in the Appendix to *Hickes's Two Treatises*, 1707, 8vo. The rest followed easily enough.

The Editor has now before him not fewer than *thirty-four* editions of the Scottish Communion-Office; besides several others, which he knows exist, but cannot find. The variations of these, after a careful and tedious collation, he will now endeavour to arrange.

1. Gadderer (Bishop of Aberdeen, 1712 to 1733) is said to have first printed the Communion-Office, without alteration, from the Prayer-

Book of 1637. Several have mentioned this as a fact, and assigned the date of 1723; but none have seen the edition. With the date of 1723, the Editor doubts whether any such edition exists. But there is, in the British Museum, without date, a verbal and literal reprint of the Office of 1637, in 8vo. The copy has no title-page, and probably never had; nor any mention of year, place, or printer: a date of 1750 is written on the first page with a pen; but the paper, ink, and style of printing seem older. And as this agrees with no other copy the Editor has seen,—being, in fact, the only edition which retains the name of King Charles,—he ventures to think it may not improbably be the edition of 1723; but prepared, not by Gadderer, but by Rattray. At all events, as a transcript of Laud's, he has printed this as the *thema et fundamentum* of the rest; merely making a title-page of the heading.

2. In the copies circulated by Rattray, though conforming precisely to the folio of

1637, alterations were made by Gadderer; and after a copy, thus revised, an edition was printed by Ruddiman, of Edinburgh, in 1724, 12mo. This is the earliest edition that bears a date; and though to be regarded only as preliminary to subsequent editions, is here reprinted.

3. Gadderer now began to insert directions, written on the margin, for departure from the Office as put forth in print; and from these an edition was circulated surreptitiously without place or name of printer, ("by two merchants," says Bishop Gerard, "hoping to make a penny" by the speculation,) in 1735. But nothing authoritative appeared till 1743; when Gadderer published what may be called the first standard edition, though differing only in date from the edition of 1735. This is here reprinted, with the variations (few and slight) of an edition, printed in very small size, also without place or name, in 1752

The edition of 1743 acquires additional importance, as the edition recognised by the

Canons of the same year; those Canons forming the code of discipline for the Episcopal Church of Scotland till the year 1811; as may be seen in *Dundass's Enquiry into the Usage of Prayers for the Dead*, Edinb. 1743, 8vo. pp. 37—39.

A copy of the Scottish Prayer-Book of 1637, formerly belonging to Bishop Campbell, still exists, with several prayers interpolated in his own hand-writing. The sign of the cross is marked occasionally for observance, and the words "militant here on earth," are erased from the invitation to pray for the whole state of the Church.

4. To Gerard (Bishop of Aberdeen, 1747 to 1768) may perhaps be attributed an edition, published also without place or name, in 1755. In general character there is a close resemblance to the edition of 1743; but as the variations deserve notice, this is also reprinted. A similar edition was printed at Edinburgh, for Reid, bookseller of Leith, 1762.

5. Forbes (Bishop of Ross, 1762 to 1776) and Falconar (Bishop of the Orkneys, 1741 to 1784)

have next the credit of two editions, one in 8vo. the other in 12mo. both printed at Edinburgh, for Drummond, of the Ossian's Head, 1764. The type differs: but the language is the same throughout, even to the punctuation; following the edition of 1755, but not without variations. This (that is, either of the two) may be considered as the second standard edition; and is therefore reprinted here, followed by MS. Variations from the pen of Bishop Alexander. Other editions—one printed by Robertson, of Leith, 1765; another by Robertson, of Edinburgh, 1767; another by Chalmers, of Aberdeen, 1771; another by Robertson, of Edinburgh, 1774; another by Chalmers, of Aberdeen, 1780; another at Edinburgh, 1781; and another at Aberdeen, 1795—all pursue the same track, with little or no deviation.

Nor should mention be omitted here of *a Collation of the several Communion-Offices in the Prayer-Book of Edward VI, the Scotch Prayer-Book of the year 1637, the present*

VARIATIONS IN THE ORDER OF THE SCOTTISH COMMUNION-OFFICE.

<i>Use of 1637.</i>	<i>Use of 1743.</i>	<i>Use of 1755.</i>
2. Offertory.	1. Exhortation.	1. Exhortation.
7. Prayer for the Church.	2. Offertory.	2. Offertory.
1. Exhortation.	3. Sursum Corda.	3. Sursum Corda.
9. Invitory.	6. Consecration Prayer.	4. Words of Institution.
10. Confession.	4. Words of Institution.	5. Oblation.
11. Absolution.	5. Oblation.	6. Consecration Prayer.
12. Comfortable Words.	7. Prayer for the Church.	7. Prayer for the Church.
3. Sursum Corda.	8. Lord's Prayer.	8. Lord's Prayer.
6. Consecration Prayer.	9. Invitory.	9. Invitory.
4. Words of Institution.	10. Confession.	10. Confession.
5. Oblation.	11. Absolution.	11. Absolution.
8. Lord's Prayer.	12. Comfortable Words.	12. Comfortable Words.
13. Prayer of Humble Access.	13. Prayer of Humble Access.	13. Prayer of Humble Access.
14. Communion.	14. Communion.	14. Communion.

English Prayer-Book, and that used in the present Scotch Episcopal Church. Lond: 1792, 4to. The collation was made by Horsley, Bishop of St. Asaph, and attested by Skinner, Bishop and Delegate of the Scotch Episcopal Church; and reprinted as an Appendix to *Skinner's Communion-Office Illustrated*, in 1807. A collation of the Prayer of Consecration and Form of Administration, including both editions of Edward VI, is inserted at the end of *Drummond's Historical Sketch of Episcopacy in Scotland*; Edinb. 1845, 12mo: and a Tabular View of the Variations of Order in the three standards of the Scottish Office is here presented on the opposite page. The *Use* in the earlier copies, marked with pen and ink, corresponds with the *Use* of 1755; as does also the *Use* of 1764.

6. Drummond (Bishop of Edinburgh, 1787 to 1805) was the next to issue an edition, printed at Edinburgh, for Moir, 1796, 12mo. The variations here are considerable, including Private Devotions to accompany the Public

Ordinance at Church: and the edition is therefore included among the reprints. A second followed, Edinb: 1801, 12mo; a third, in 1806; and a fourth, in 1809.

7. Finally, the Rev. John Skinner, of Forfar, (son of the late Bishop of Aberdeen,) revised an edition, printed by Chalmers for Ironside of Aberdeen, 1800, 8vo. This again, as it differed considerably from all that had gone before, so it became the model for almost all that have succeeded; and, as the third standard edition, is here reprinted, together with MS. Variations from an earlier edition, inserted in a copy published by Chalmers of Aberdeen, 1819, 8vo. But though in fact the standard of the editions now in use, this is less known than a subsequent edition published also by Skinner, with *a Preliminary Dissertation on the Doctrine of the Eucharistical Sacrifice, a copious local Illustration, and an Appendix*; Aberdeen, 1807, 8vo.

With one exception, to be mentioned presently, the Scottish Office has remained well

nigh stationary since the edition by Skinner; which was reprinted at Aberdeen, 1811, 1812, 1818, 1819, 1835, 1839, 1843, 1844, and 1847. An edition was published at Elgin, by Brander, 1838, 12mo, containing the Morning and Evening Hymns, and some slight variations: and another at Edinburgh, for Lendrum, with the 21st Canon, under the title of *the Office for the Holy Communion according to the Use of the Church of Scotland*, 1847, 12mo. *The Companion to the Altar*, Aberdeen, 1847, 12mo, contains also the Communion-Office, with Private Devotions, and other accompaniments.

8. But another variety, and perhaps the most remarkable of all, still remains for notice. Several editions were printed in 1842 and 1844, for Grant and Son, of Edinburgh. They are prettily executed, and look at first sight so like each other, as almost to defy the discovery that they differ materially in their contents. For instance: there is an edition *For the use of the Scottish Church*, printed at the University Press, 1842, which agrees with Falconar and

Forbes of 1764. Then, again, there is an edition *For the use of the Church of Scotland*, printed by Neill, 1844, which agrees with Skinner of 1800. And yet again, there is an edition also *For the use of the Church of Scotland*, printed by Neill, 1844, which agrees with no other edition ever published. The alterations are numerous and significant; and the secret of the matter is reported to be that the last was an edition printed for the Church of St. Columba at Edinburgh, but denied the sanction of the *Primus*. This, as carrying the variations to a close, is also reprinted: and after this are placed such portions of the present American Office, by Bishop Seabury, of Connecticut, as serve to illustrate the changes made in the Scottish.

As respects the edition, beautifully printed in black letter, with musical notes, for Burns, of London, and designated, *The Order of the Administration of the Holy Communion, according to the Use of the Church in Scotland*, 1844, 4to; this is, in fact, an attempt to combine

the English and Scottish Offices. The *Ante-Communion Office* (formerly called *the Beginning of the Communion-Office*) proceeds as far as the Sermon much after the English fashion; followed by the Exhortation to Communicants, also after the English, but to the omission of the Notice of Communion: then come the Suffrages, and so forth, as in Skinner's edition of the Scottish. Yet neither the English nor the Scottish is so scrupulously observed, especially in the Rubrics, but that variations appear in both. This edition is said to have been used at Jedburgh, and nowhere else.

For some account of the Constitution, Doctrine, and Worship of the Episcopal Church of Scotland, reference may be made to the *Religious World Displayed*, by the Rev. R. Adam, an Episcopalian Clergyman, Edinb. 1809, vol. ii. pp. 425—433; and to the Appendix to *the Church History of England*, just published, by the Rev. J. A. Baxter, 1849, 8vo, pp. 778-80. The points at issue between the Scotch and English Offices come under

consideration in Dr. Alex. Grant's *Apology for continuing in the Communion of the Church of England*, Dundee, 1804, 8vo. and in *Thoughts occasioned by Dr. Grant's Apology*, Edinb. 1805, 8vo.

The Editor has thus enumerated the editions he has himself obtained and examined; and endeavoured so to arrange them, as to shew their relative succession and dependence. Others, no doubt, exist; which those who possess them will do well to collate and describe.

It must not be assumed, however, that the name of the Editor attached to each edition stands on proof unquestionable. With the exception of Skinner's edition of 1800, there is no name of compiler or reviser expressed in any. "Every single Bishop," writes Bp. Drummond in 1792, "has made editions, and even some changes and additions according to their liking." Yet the names are assigned sometimes but as traditional suggestions, and sometimes as scarcely more than probable conjectures.

Neither, again, must it be taken for granted that the Scottish Communion-Office is the universal, or even the general, custom of the Episcopal Church in Scotland. The Scottish Office is not used in more than one-fourth of the Episcopal Churches in Scotland: chiefly in the Northern Dioceses of Aberdeen, St. Andrews, Moray, and Brechin. True, the Canons of 1838 are more decisive than those of 1811 or 1828: yet even now the Law of the Church enforces no more than that in the Ritual (whether English or Scottish) no alteration, amalgamation, interpolation, or substitution be admitted without approval of the Bishop; and that the Scottish Office (of course, as now published) be used at all General Synods, as previously at all Episcopal Consecrations.

Before the revision of the Canons, diversity of practice had extended, through the whole land, into every ordinance of the Church. So late as 1810, Bishop Gleig complains in a Letter to Bishop Skinner, of "the useless alterations

which were made by many of the Clergy in the Daily Service." "Every man in my Diocese," he says, "varied the Form according to his own judgment or caprice; and to such length was this most unaccountable rage for innovation carried, that the very Communion-Office was interpolated with long prayers." *Skinner's Annals of Scottish Episcopacy*, 1818, 8vo. p. 491. Since then, the only difference observable in the order of Public Worship is, that while in some Congregations the English Prayer-Book is used complete, in others the English Communion-Office has given way to the Scotch. Yet that there may still remain room for verbal differences, would appear from *Garden's Letter to the Bishop of Cashel*, Edinb. 1845, 8vo; and for differences in other matters beside the form of words, from *Notes Explanatory of the manner in which Divine Service is conducted in St. Catherine's Church, Blairgowrie*, Edinb. 1843, 8vo.

In the Diocese of Aberdeen a petition was presented to the Bishop some four or five

years ago, against a movement then in contemplation for either a revision of the Communion-Office, or a withdrawal of the declaration of its orthodoxy in the 21st Canon. Another movement is in progress just now among the Laity of Edinburgh, to request the Bishop and Clergy of the Diocese to get the English and Scottish Offices declared of equal authority.

XIII. BP. SKINNER'S CONSECRATION-PRAYERS.

The Presence of Christ in Places of Christian Worship: this is the title bestowed on *Two Sermons, preached at the Consecration of St. Andrew's Chapel, in Aberdeen, by John Skinner, the Bishop of the Diocese, and Pastor of the Congregation*; 1795, 8vo. At the end are added *Some Prayers used on the Occasion*, which are here reprinted. The author died in 1816.

XIV. BISHOP SKINNER'S ABERDEEN FORMS.

The Canon of the Church of Scotland, which permitted Prayers and Thanksgivings so beau-

tiful as these, (the composition of a Bishop for his own Diocese,) must not be subjected to too severe a judgment by the more scrupulous advocate of a Liturgy legally enforced. Other such Forms might be added: but these will probably suffice to exhibit the devotional character of the Episcopal Church of Scotland within the present century.

Prayers and Thanksgivings (either these or others like them) were at one time used in most of the Chapels belonging to the Diocese of Aberdeen: but the custom has much ceased of late, even at St. Andrew's, the Church of Bishop Skinner. The first Prayer was read on the Wednesday, Friday, and Saturday preceding a Communion Sabbath; and the first Thanksgiving on the Monday following. Such a custom may perhaps have been suggested by what still prevails among the Presbyterians; the father of the *late* Bishop Skinner having originally belonged to that communion.

Another practice, which might possibly be traced to the same example, is still observed

in some few of the Northern congregations; and that is, the Dismissal of the Tables at the Lord's Supper. The Communicants, after receiving, remain on their knees, till the Benediction is pronounced; and then, while a verse of a Psalm or Hymn is singing, retire to their seats, while the rails are again surrounded by another company of Communicants. The Benediction varies, according to the discretion of the officiating Minister. The present Bishop Skinner, besides additions of his own, or rather of his father's, in the Notice of Communion, used the following till a twelvemonth ago, when he ceased officiating as Incumbent of a Church:—

“ Now may the body of our Lord Jesus Christ which was given for you, and the blood of our Lord Jesus Christ which was shed for you, present your bodies and souls, spotless and blameless, unto everlasting life, and present you with joy and rejoicing at the judgment of the great day. Go in peace, and may the God of all love and peace be for ever with you. Let your hearts and minds be occupied in meditating upon the inestimable privileges of which you have now been the happy partakers, after you have expressed your grateful sense of them by joining in a verse of the Communion-Hymn.”

After all have communicated, another Hymn is sometimes sung before the Collect of Thanksgiving. Such was formerly the custom at St. Andrew's, especially on the greater Festivals: but the Benediction is now generally laid aside, and frequently the Hymn also. The venerable Bishop Torry, the oldest Clergyman in the Scotch Episcopal Church, and the oldest Protestant Bishop in Christendom, pronounces the Benediction as follows:—

“ Arise in peace from the Table of the Lord, and the God of peace be with you.”

XV. THE DUNKIRK PRAYER-BOOK.

The Editor has been asked, more than once, why he abstains from giving just a sample of the Liturgies published after the design of Dr. Samuel Clarke. He confesses they belong to a class of Theology which he holds in more than ordinary dislike: and he suspects his readers, one and all, consent to that estimate of their deserts.

But to set the enquiry at rest, he gives a

sample; and perhaps the best he could give. There are many of like kind printed in England: but from their doctrinal worthlessness there is no escape found in any circumstance connected either with their composition, or with their adoption for Congregational objects. There is also a *Liturgy, collected principally from the Book of Common Prayer, for the use of the first Episcopal Chapel in Boston; together with the Psalter or Psalms of David*, Boston, 1785, 8vo. The reader will wonder on being informed that this is the Prayer-Book Arianised by Clarke, and Socinianised by Lindsey; and that in the Psalter the *objectionable passages* are printed in italics, to be omitted in public reading! But will he wonder the more, or the less, on discovering that “the first Episcopal Church in New England became the first Unitarian Church in America?” *History of King’s Chapel, Boston, by F. W. P. Greenwood, Junior Minister*, Boston, 1833, 12mo.

The Dunkirk Prayer-Book the Editor pre-

ferred, not only because it is not avowedly Arian or Socinian, but because it was professedly compiled for members of the Church of England in Flanders. Affairs at Dunkirk, as at Boston, were managed by a Committee: with what result, the reader will scarcely need a second sample to shew him.

The Editor would now thank his Subscribers generally for the support afforded him towards the accomplishment of a plan, which, if carried into execution as he wishes, will put the English student into possession of a collection of Liturgies, and other Formularies of Public Prayer, exceeding, in extent and interest, any thing of the kind yet attempted. The Offices of Primitive Antiquity, and of the Eastern and Western Churches, have been collected often, and edited with ability and research: and Mr. Maskell has lately published what he calls, rather oddly, *The Ancient Liturgy of the Church of England*; that is, the Communion and Occasional Offices, after the Use of Sarum, Bangor,

York, Hereford, &c. 1846, 7, 4 vols. 8vo. But here is a field hitherto almost untrodden: and having spent much of his time, and much of his money, for the last seventeen years, in amassing and examining the Liturgies of the Protestant Churches, British and Continental, the Editor intends proceeding, as far as health and opportunity allow, and encouragement warrants the persuasion that his efforts are not in vain.

The year now commencing affords a favourable opportunity for the announcement and prosecution of his plan; being THE TERCENTENARY OF THE FIRST REFORMED BOOK OF COMMON PRAYER, which came into use in the English Churches on Whitsunday, 1549. In commemoration of an event so full of hope and happiness to the Protestants of the whole realm, the Editor proposes this year to publish, under the title of MONUMENTA LITURGICA, a complete set of Church of England Liturgies and Offices, in six volumes, arranged as follows:—

Edinburgh; D. T. K. Drummond, of Edinburgh; C. P. Miles, of Glasgow; and J. D. Miller, Aberdeen: W. F. Burnley, Esq. of Glasgow; David Laing, Esq. of the Signet Library, Edinburgh; Alexander Thomson, Esq. of Banchory; and perhaps, even more than all, his old friend the Rev. Dr. Wright of Brompton, translator of Seiler's Hermeneutics: whose acquaintance with the documentary annals of Christendom is only equalled by his readiness in allowing others the credit and advantage of his information. Nor must he forget to add his grateful acknowledgments to the Public Librarians at Oxford and Cambridge; and especially at the British Museum, where every facility of reference, compatible with the regulations of the Library, has been doubly enhanced by the courtesy which has accompanied the accommodation.

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A B O O K E

O F T H E F O R M E

of common pray-
*ers, administration of the Sacra-
ments: &c. agreeable to Gods Worde,
and the vse of the reformed*
CHVRCHES.

The contents of this Booke, are contained
in the page following.

I CORINTH. I. 11.

*No man can lay any other foundation, then that
which is layde, euen Christ Iesus.*

AT LONDON;
Printed by Robert Walde-graue.

THE CONTENTS OF THE BOOK.

1. *The Confession of the Christian Faith.*
2. *The Order of electing Ministers, Elders, and Deacons.*
3. *The Assembly of the Ministry.*
4. *An Order for the Interpretation of the Scriptures.*
5. *A Confession of our Sins, used before the Sermon.*
6. *A General Prayer after the Sermon for the Whole Estate of Christ's Church.*
7. *Other Sorts of Prayer to be used after the Sermon, the Sunday, and Day of Public Prayer.*
8. *The Ministration of Baptism, and the Lord's Supper.*
9. *The Form of Marriage, the Visitation of the Sick, and the Manner of Burial.*
10. *An Order of Ecclesiastical Discipline.*

A CONFESSION OF THE FAITH

OF THE

CHURCHES OF ENGLAND.

I believe in God, the Father Almighty. I BELIEVE^a and confess^b my Lord God, eternal, infinite, unmeasurable, incomprehensible, invisible, and^c almighty, most merciful, most just, and only wise: one substance and^d three persons, the Father, the Son, and the Holy Ghost.

Maker of heaven and earth. I BELIEVE also, that the Father, by his^e almighty power and wisdom, hath not only^f of nothing created heaven, earth, and all things therein contained, and man^g after his own image, that he might in him be^h glorified; but also by hisⁱ fatherly providence governeth, maintaineth, and preserveth the same, ^k according to the purpose of his will.

^a Rom. x.
^b Gen. xvii.
 Ps. lxiii;
 cxxxix.
^c Gen. i.
 Ephes. iv.
^d Gen. i.
 1 John iii.
 Matt. iii;
 xxviii.
^e Heb. i.
 Prov. viii.
^f Gen. i.
 Jer. xxxii.
 Ps. xxxiii.
^g Gen. i.
 Ephes. iv.
 Col. iii.
^h 1 Cor. vi.
 John xvii.
 Prov. xvi.
ⁱ Matt. vi.
 Luke xvii.
^k Ephes. i.

1 Pet. v.

Suffered under Pontius Pilate, was crucified. condemned under Pontius Pilate, then President of Jewry, and most slanderously hanged and nailed on the cross betwixt two thieves, as a notorious trespasser: where, taking upon him ^z the punishment of our sins, he delivered us from the curse of the Law. ¹ John vii. 11, 12. ^y Matt. xii; xxvii. Luke xxiii. Isa. liii. ^z Gal. iii.

And forasmuch as he, being only God, could not feel death; neither, being only man, could overcome death; being both God and man, he suffered in his humanity most cruel death, feeling in himself the anger and severe judgment of God, even the *Dead and buried, he descended into hell.* ^a extreme torments of hell, and therefore cried with a loud voice, ^b My God, my God, why hast thou forsaken me? ¹ Acts ii. 1 Pet. ii. Isa. liii. ^b Psa. xxii. Matt. xxvii.

Thus of his ^c free mercy, without compulsion, he offered up himself as the only sacrifice to purge the sins of all the world: so that all other sacrifices for sin are blasphemous, and derogate from the sufficiency thereof. The which death albeit it did sufficiently ^d reconcile us to God, yet the Scriptures commonly do attribute our regeneration to his ^e resurrection. ^c Isa. liii. Heb. ix; x. Gal. i. Rom. iv; v. 1 John i. ^d Col. i. ^e Rom. x. 1 Pet. i.

^f Matt. xxviii. For, as by ^f rising again from the grave
 Acts x.
 1 Cor. xv. the third day, he ^g conquered *The third day*
^g Hos. xi. death, even so the victory *he rose again*
 1 Cor. xv. *from death.*
 2 Cor. xiii. of our faith standeth in his resurrec-
 tion: and therefore without the one, we cannot
 feel the benefit of the other. For ^h as by death
^h Rom. iv. sin was taken away, so he rose again
 for our righteousness.

ⁱ Ephes. iv. And because he would ⁱ accomplish
 John xiv.
 Ephes. ii. all things, and take possession for us in
^k Mark xvi. 19. his kingdom, he ^k ascended *He ascended*
 Luke xxiv. 51. into heaven, to enlarge his *into heaven.*
 Acts i.
 1 Cor. xv. kingdom by the abundant gifts and
^l Luke xxiv. power of his ^l Spirit: by whom we are
 John xiv.
 Acts ii. most assured of his ^m continual inter-
^m Rom. viii. cession to God the Father for us. And
 Heb. ix.
 1 John ii. although he be ⁿ in heaven, as touching
ⁿ Acts i. his corporal presence, where the Father
 Col. iii. hath now set him ^o at his *And sitteth at*
 Rom. viii. *the right hand of*
 Heb. i; x. 12. right hand, committing unto *God, the Father*
 Ephes. i. him the administration of *Almighty.*
 Phil. ii.
 Col. ii. ^p all things, as well in heaven above,
^q Matt. xxviii. as in the earth beneath; yet is he ^q pre-
 sent with us his members, even to the end of the
 world, in preserving and governing us with his

From thence shall he come to judge the quick and the dead. effectual power and grace. Who (when all things are ^r fulfilled, ^r Acts iii. which God hath spoken by the mouth of all his prophets since the world began) will come in the ^s same visible form, in the which ^s Acts i. he ascended, with an ^t unspeakable majesty, power, and company, to separate ^v Matt. xxv. the lambs from the goats, the elect from Phil. iii. the reprobate: so that ^v Matt. xxiv. he be alive then, or dead before, shall Acts x. escape his judgment. 1 Cor. xv. 1 Thes. iv. 2 Thes. i. 2 Tim. iv.

I believe in the Holy Ghost. MOREOVER, I believe and confess the Holy Ghost, ^w God equal ^w Matt. iii. with the Father and the Son, who re- 1 John v. generateth and sanctifieth us, ruleth 1 Pet. i. and guideth us into all truth, per- 1 Cor. vi. suading most assuredly in our ^x con- John xvi. sciences that we be the children of God, Acts xvii. brethren to Jesus Christ, and fellow-heirs with him ^z Rom. viii. of life everlasting. Gal. iv. Notwithstanding, it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the Holy Ghost hath his power and effect, except ^y Hab. ii. we do ^y apply the same benefits to our- Rom. i; x. selves, which are God's ^z elect. 1 John iii. 2 John xvii.

I BELIEVE therefore and *The holy Ca-*
 confess one holy universal *tholic Church,*
^aChurch; which, as ^bthe body *the Communion*
of Saints.
 of Jesus Christ, the ^conly head thereof,
^dconsenteth in faith, hope, and charity,
 using the gifts of God, ^ewhether they
 be temporal or spiritual, to the profit
 and furtherance of the same. Which
 Church is ^fnot seen to man's eye, but
 only known to God: who hath ordained
 some as ^gvessels of wrath to damnation,
 to the praise of his justice; and hath
 chosen others, as ^hvessels of honour,
 to be saved, to the praise of the glory
 of his grace: the which also in due time he calleth
 to faith, to ⁱintegrity of life and godly
 conversation, to make them a glorious
 Church to himself.

But that Church ^kwhich is visible in
 the several congregations, and seen to
 the eye, hath three tokens or marks, whereby it
 may be known.

First, the ^lword of God contained
 in the Old and New Testament: which
 as it is ^mabove the authority of the

^a Matt. xvi.

John x.

Ephes. v.

Rom. viii.

Cant. ii.

^b Ephes. i.

Col. i.

1 Cor. xii.

^c Ephes. iv.

^d Ephes. iv.

Phil. iii.

Col. ii.

^e Acts ii; 4.

Rom. xii.

1 Cor. xii.

Eph. iv.

^f Rom. xi.

^g Rom. ix.

^h Ephes. i. 6.

ⁱ Rom. viii.

Ephes. v.

^k Matt. xviii.

1 Cor. xv.

^l Matt. xxviii.

Rom. x.

2 Cor. iii; iv.

Ephes. ii.

as it is ^mabove the authority of the

same Church, and only ⁿ sufficient to instruct us in all things concerning salvation; so is it left ^o for all degrees of men to read and understand: for without this word, ^p neither Church, Council, or Decree, can establish any point touching salvation.

John x.
2 Tim. iii.
2 Pet. i.
^m Ephes. ii.
Matt. xvii.
John x.
ⁿ John v. 26.
2 Tim. iii.
^o Josh. i.
John v.
^p Ephes. v. Matt. xv.

The second is the holy ^q Sacraments, to wit, of Baptism and the Lord's Supper: which Sacraments Christ hath left unto us, as holy signs and seals of God's promises in him. For as by Baptism, once received, is signified that we, as well infants as others of age and discretion, being ^r strangers from God by original sin, are received into his family and congregation, with full assurance that although this root of sin lie hid in us, yet to the elect it shall ^s not be imputed; so ^t the Supper declareth that God, as a most provident Father, doth not only feed our bodies, but also spiritually nourish our souls, ^v making us partakers of his Son, and all good things in him, by faith: which the Scripture calleth eating of his flesh, and drinking

^q Matt. xxvi;
xxviii.
Rom. iv.
Ephes. v.
^r Rom. v.
Ephes. ii.
Tit. iii.
Gal. iii.
Rom. vii,
^s Rom. iv.
Ps. xxxi.
^t 1 Cor. xi.

^v John vi.

of his blood. Neither must we, in the administration of these Sacraments, follow man's fantasy; but, as Christ himself hath ordained, so must they be ministered, and by such as ^w by ordinary vocation are thereunto called.

^v Heb. v.

John iii.

Therefore, whosoever worshippeth these Sacraments, or contrariwise contemneth them, procureth to himself damnation.

^x Matt. viii.

Luke xvii.

Levit. xvi.

xvii.

Eccles. xix.

The third mark of this Church is ^x Ecclesiastical Discipline; which standeth in admonition, separation, excommunication, and the curse called *Anathema*

in some special cases.

^v Rom. xiii.

Wisd. vi.

Tit. iii.

1 Pet. ii.

Concerning the ^v Civil Magistrates, ordained of God to minister to every man justice, defending the good, and

punishing the evil; I acknowledge we must render unto them honour and obedience in all things which are agreeable to the word of God.

^z Exod. xxxii.

² Kings xviii;

xxiii.

² Chron. xxix;

xxxv.

And as ^z Moses, Hezekiah, Josiah, and other godly rulers, purged the Church of God from superstition and idolatry; so, where such are, the

reformation and defence of Christ's Church appertain to the Christian Magistrates, against all idola-

ters and heretics, as Papists, Anabaptists, Family of Love, with such like members of Antichrist, to root out all ^a doctrine of devils and men, as the mass, purgatory, *Limbus Patrum*, prayer to saints and for the dead, free will, superstitious distinction of meats, apparel, and days, vows of single life, presence at idol service, man's merits, with such like: which draw us from the society of Christ's Church, wherein

The forgive- ^b only is remission of sins,
ness of sins.

purchased by Christ's blood, to all them that believe, whether they be Jews or Gentiles; and lead us to vain confidence in creatures, and trust in our own imaginations. The punishment whereof although God oftentimes ^c deferreth in this life, yet after the ^d general resurrection, when the

The resurrec- bodies shall rise again to
tion of the body. be joined to their souls in immortality, they shall be ^e damned to unquenchable fire: and then we which have forsaken all man's wisdom to cleave unto Christ, shall hear that joyful

- ^a 2 Tim. iv.
- Col. ii.
- Matt. xv.
- Isa. xxix.
- Heb. ix. 10.
- Acts x.
- 1 John ii.
- Rom. vii.
- Gal. v.
- Col. ii.
- Rom. xiv.
- 1 Tim. iv.
- Matt. xix.
- 1 Cor. vii.
- 1 Cor. viii. 10.
- 2 Cor. vi.
- Luke xvii.
- Rom. iii.
- 2 Cor. iii.
- Gal. iv.
- ^b Isa. xxxiii.
- Matt. xviii.
- John xx.
- 2 Cor. v.
- Rom. i; x.
- Ephes. ii.
- ^c 2 Pet. ii.
- Jude i.
- Rom. ix.
- ^d Acts xxiv.
- 1 Cor. xv.
- Phil. iii.
- ^e 1 Thes. iv.
- 1 John ii.

Isa. xxx. voice, ^f Come ye blessed of my Father,
 John v. inherit ye the kingdom prepared for you
^f Matt. xxv. from the beginning of the world : and so shall go tri-
 umphing with him, ^g in body and soul,
^g 1 Thes. iv ; v. to remain everlastingly in glory, where
 John v. we shall see God ^h face to *And life ever-*
 Isa. xvi. face, and shall no more *lasting.*
 1 Cor. xiii. need one to instruct another ; for we
 1 John iii. shall ⁱ all know him from the highest to
^h Jer. xxxi. the lowest.
ⁱ Heb. viii.

To which true God, the Father, the Son, and the Holy Ghost, be all praise, honour, and glory, now and ever. So be it.

OF THE PASTORS,
THEIR OFFICE, ELECTION, AND ORDINATION.

What things are chiefly required in the Pastors.

LET the Church ^a first diligently consider, that he which is to be chosen Pastor be not found culpable of any such ^b faults as St. Paul reprehendeth in a man of that vocation; but, contrariwise, endued with such virtues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he ^c distribute faithfully the word of God, and minister the Sacraments sincerely, ever ^d careful not only to teach his flock publicly, but also upon cause privately to admonish them: remembering always, thing ^e perish through his default, the Lord will require it at his hand.

^a Acts i. 13, 14.

^b 1 Tim. iii.

^c 2 Tim. ii; iv.

Ezek. xxxiii.

Jer. iii.

John xxi.

Isa. lxii.

1 Cor. ix.

^c 2 Tim. ii.

1 Cor. iv.

Matt. xxv;

xxviii.

1 Cor. i.

^d Acts xx.

2 Tim. iv.

that if any

Ezek. iii.

2 Cor. ii; ix.

Of their Office and Duty.

Because the charge of the word of *The Pastor's*
 God is of greater ^f import- *Duty.*
^f 1 Cor. ix. ance, than that any man is able to dis-
 Acts vi. pense therewith: and St. Paul exhorteth to
 Luke i. 2. ^g esteem them as ministers of Christ,
^g 1 Cor. iv. and disposers of God's mysteries: (^h not
 2 Cor. iv. lords or rulers, as St. Peter saith, over
^h 1 Pet. v. the flock :) therefore the Pastor's and Mi-
 2 Cor. i. nister's chief office standeth in ⁱ preach-
 Matt. xx. ing the word of God, and ministering
ⁱ Matt. xxvi; the Sacraments: so that in consulta-
 xxviii. tions, judgments, elections, and other
 Mal. ii. ecclesiastical affairs, his ^k counsel, rather
 1 Pet. iv. than authority, taketh place.
 Acts iii; xvi.
 1 Cor. i; xv.
^k Acts xx.
 2 Cor. iv.

And if so be the congregation, by the advice of
 the elders, upon just cause agree to excommunicate,
 then it belongeth to the Minister, according to their
^l 1 Cor. v. ^l general determination, to pronounce
 the sentence, to the end that all things may be done
^m 1 Cor. xiv. ^m orderly, and without confusion.

Of their Election and Ordination.

THE Elders, and three (at the least) of the Ministers
 next adjoining, at such time as there wanteth a

Minister in any Congregation, ⁿ assemble the whole Congregation ; exhorting them to advise and consider who may best serve in that room and office. And if there be choice, the Church appoint two or three, upon some certain day, to be examined by those Ministers and Elders.

ⁿ Acts xi.
Acts xiv.
Titus i.

First, as touching ^o doctrine, whether he that should be their Minister have good and sound knowledge in the holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people. For the trial whereof they propose him a theme or text to be treated privately, whereby his ability may the more manifestly appear unto them.

^o 1 Tim. iii.
Tit. i.

Secondly, they enquire of his life and conversation, if he have in times past lived without slander, and governed himself in such sort as the word of God hath not ^p heard evil, or been slandered through his occasion.

^p Rom. ii.
Jas. i. 1 Sam. ii. 1 Tim. v.

Which being severally done, they signify to the congregation whose gifts they find most meet and profitable for that ministry: appointing also by a general consent twenty days at the least, that every man may diligently enquire of his life

and manners ; with warning that if in that time no just exception be taken, their silence shall be accounted as their free consent.

At the which time also one of the Ministers exhorteth them to humble themselves to God by ^{1 Acts xiii ; xiv.} fasting and prayer, that both their ^{Luke iii.} election may be agreeable to his will, and also profitable to the Church. And if in the mean season any thing be brought against him, whereby he may be found unworthy by lawful proof, then is he dismissed, and some other presented. If no sufficient matter be alleged against him within the time appointed, then one of the Ministers afore the morning sermon, declaring no just exception to be taken against the presented, and therefore the party as chosen with free consent of the Ministers, Elders, and the whole Congregation to be ordained, frameth his sermon, or some part thereof, to the setting forth of the duty of the Minister and the Church : and so giveth ^{1 1 Thes. v.} thanks to God, with request of such ^{Col. iv.} things as shall be necessary for his ^{Ephes. v.} office. ^{Phil. i.}

After that, he is to be ordained by the laying on of the hands of the eldership, with these

words pronounced by the Minister thereunto appointed:—

According to this lawful calling, agreeable to the word of God, whereby thou art chosen Pastor in the name of God, stand thou charged with the pastoral charge of this people, over which the Holy Ghost hath made thee overseer, *Acts xx.* to govern this flock of God, which he hath purchased with his blood.

This done, the people sing a Psalm, and depart.

OF DOCTORS,

THEIR OFFICE, ELECTION, AND ORDINATION.

THERE is also another sort of Ministers, called Doctors, or Teachers; whose office is to instruct and teach the faithful in sound doctrine, by expounding the word, teaching the principal points of religion, and providing with all diligence that the purity of the Gospel be not corrupted, either through ignorance or evil opinion.

The Doctor's Election and Ordination is as the Pastor's; the prayer, trial, and words of Ordination, respecting his special office.

OF ELDERS,

THEIR OFFICE, ELECTION, AND ORDINATION.

¹Num. xi. THE †Elders must be men of good
 Acts xiv; xvi; life, and godly conversation; without
 xx. blame, and all suspicion; careful for
 Rom. xii. the flock, wise, and, above all things,
 Ephes. iv. the flock, wise, and, above all things,
 1 Cor. xii. the flock, wise, and, above all things,
 Jas. v. fearing God.
 1 Pet. v.

Whose office standeth in governing with the rest of the Ministers; in consulting, admonishing, correcting, and ordering all things appertaining to the comely direction of the Congregation. They differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt any thing. And if any of the just number want, the Minister, by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order which was used in choosing the Ministers.

Their Election and Ordination is as the Pastor's: the prayer, trial, and words of Ordination, respecting their special office.

OF THE DEACONS,

THEIR OFFICE, ELECTION, AND ORDINATION.

THE ^v Deacons must be men of good ^v Acts vi.
 estimation and report, discreet, of good ¹ Tim. iii.
 conscience, charitable, wise, and finally endued with
 such virtues as St. Paul requireth in them. Their
 office is to gather the alms diligently, and faithfully
 to ^x distribute it, with the consent of the ^r Rom. xii.
 Ministers and Elders: also to provide for the sick
 and impotent persons, having ever a diligent care
 that the charity of godly men be not wasted upon
^v loiterers and idle vagabonds. Their ^v 2 Thes. iii.
 Election is as hath been afore rehearsed in the
 Elders, if they be chosen at the same time; their
 Ordination to be with prayer, and by words, respect-
 ing their special office.

THE WEEKLY ASSEMBLY

OF THE MINISTERS AND ELDERS.

To the intent that the ministry of God's word may
 be had in reverence, and not brought to contempt
 through the ^z evil conversation of such ^r Rom. ii.
 as are called thereunto; and also that ^{Ezek. xxxvi.}
^{Isa. lii.}

faults and vices may not, by long sufferance
^a 2 Tim. ii. ^a grow at length to extreme incon-
 veniences; it is ordained that weekly the Ministers
 and Elders, in their Assembly or Consistory,
^b 1 Cor. v. diligently ^b examine all such faults and
 suspicions as may be espied not only amongst
 others, but chiefly amongst themselves, lest they
 seem to be culpable of that which our Saviour
^c Matt. vii. Christ ^c reprov'd in the Pharisees, who
 Luke vi. could espy a mote in another man's eye,
 Rom. ii. and could not see a beam in their own.

And because ^d the eye ought to be
^d Matt. vi. more clear than the rest of the body,
 Luke xi. the Minister cannot be spotted with any vice, but
 to the great slander of God's word, whose message
 he beareth. Therefore it is to be understood that
 there be certain faults, which if they be deprehended
 in a Minister, by like authority as he was elected,
 he ought to be deposed; as for Papistry, or other
 heresy, Anabaptistry, for felony, for being a drunkard,
 an usurer, a gamester, or given to filthy lucre, with
 such like.

Others are not so grievous, if so be that after
 brotherly admonition he amend his fault; as strange
 and unprofitable fashion in preaching the Scriptures,

curiosity in seeking vain questions, negligence as well in his sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurrility, flattering, lying, backbiting, wanton words, deceit, covetousness, taunting, dissolution in apparel, gesture, and other his doings: which vices, as they be odious in all men, so in him that ought to be as an ^e example of perfection to others, ^e Matt. v. they are in no wise to be suffered, especially if so be that, according to ^f God's ^f Matt. viii. rule being brotherly advertised, he ^f Luke xvii. acknowledge not his fault, and amend. ^f Jas. v. The same rule is to be followed in like causes with the rest that have charge in the Church.

OF PUBLIC EXERCISES IN THE ASSEMBLY.

Interpretation of the Scriptures.

EVERY week once the Congregation, which may conveniently, assemble to hear some place of the Scriptures orderly ^g expounded. At which ^g 1 Cor. xiv. time it is lawful for such men as are ^g 1 Thes. v. allowed thereunto by the Eldership, to ^g Ephes. iv. 1 Cor. xii.

speak as God shall move their hearts, and the text minister occasion; so it be without pertinacity or disdain, as one that rather seeketh to profit than to contend. And if so be any contention arise, then such as are appointed Moderators, either satisfy the party, or else, if he seem to cavil, exhort him to keep silence; referring the judgment thereof to the Ministers and Elders, to be determined in their assembly before mentioned.

¶ UPON the days appointed for the preaching of the word, when a convenient number of the Congregation are come together, that they may make fruit of their presence till the assembly be full, one appointed by the Eldership shall read some chapters of the canonical books of Scripture, singing Psalms between at his discretion: and this reading to be in order as the books and chapters follow, that so from time to time the holy Scriptures may be read through. But upon special occasion, special chapters may be appointed. When the hour appointed for the Sermon is come, beginning with these words, Our help be in the name of the Lord, who hath made both heaven and earth; useth* after the Confession following, or the like in effect, saying to the people, ^h Let us fall down before the majesty ^h Psa. xii. of Almighty God, humbly confessing our sins, and follow in your hearts the tenor of my words.

* There would seem here a defect of the sense, which is not supplied by a comparison of editions. Those printed at Middleburgh read *used*.—P. II.

THE CONFESSION OF OUR SINS;

Used before the Sermon.

O ETERNAL God, and most merciful Father, we confess and acknowledge here before thy divine Majesty, that we are miserable ^h sinners, ^b Rom. iii. ⁱ conceived and born in sin and iniquity, ⁱ Psal. li. ⁱ Psal. xiv. so that in us there is ^k no goodness. For ^k Rom. vii. ^l the flesh evermore rebelleth against the ^l Gal. v. spirit; whereby we continually transgress thine holy precepts and commandments, and so purchase to ourselves through thy just judgment ^m death and damnation. Notwithstand- ^m Rom. ii. ^m Jer. iii. ^m Isa. x. ing, O heavenly Father, forasmuch as thou hast vouchsafed to offer pardon to all that repent, and seek it in the name of thy beloved Son Christ Jesus, and that by thy grace we are displeas'd with ourselves for the sins that we have committed against thee, and do unfeignedly repent us of the same; we most humbly beseech thee, for Jesus Christ's sake, to shew thy mercy upon us, to forgive us all our sins, and to increase thine Holy Spirit in us: that we, ⁿ acknowledging from the ⁿ Col. iii. ⁿ Rom. vi. ⁿ Ephes. iv; v. ⁿ 1 Pet. ii. bottom of our hearts our own unrighteousness, may from henceforth not only

mortify our sinful lusts and affections, but also bring forth such fruits as may please thee, not
 • Rom. v. for any worthiness thereof, but for the
 Heb. ix. ° merits of thy dearly-beloved Son Jesus
 Ephes. ii. Christ our only Saviour; whom thou hast already
 given an oblation and offering for our sins, and
 P John xiv. 16. P for whose sake we are certainly per-
 Matt. vii. suaded that thou wilt deny us nothing
 Jas. i. that we shall ask in his name, according to thy
 will. For thy ¶ Spirit doth assure our
 ¶ John iii. consciences, that thou art our merciful
 Rom. viii. Father, and so lovest us thy children through him,
 † Rom. viii. that † nothing is able to remove thine
 heavenly grace and favour from us. To thee,
 therefore, O Father, with the Son and the Holy
 Ghost, be all honour and glory, world without end.
 So be it.

This Confession made, the People sing a Psalm, as the Minister appointeth: which ended, the Minister prayeth for the assistance of God's Holy Spirit, that the word may be expounded faithfully, to the honour of his name, and the edification of the Church, and that it may be received with such humility and obedience as thereunto belongeth; concluding with the Lord's Prayer. Then he readeth the text; always to be taken out of some part of the canonical

Scriptures, and proceedeth to the Sermon. The Sermon ended, the Minister useth one of these Prayers following.

A PRAYER

For the Whole State of Christ's Church.

ALMIGHTY God, and most merciful Father; we
 'humbly submit ourselves, and 'fall
 down before thy Majesty, beseeching
 thee from the bottom of our hearts, that
 this "seed of thy word, now sown
 amongst us, may take such deep root, that neither
 the burning heat of persecution cause it to wither,
 neither the thorny cares of this life do choke it:
 but that as seed sown in good ground, it may bring
 forth thirty, sixty, or an hundred fold, as thine
 heavenly wisdom hath appointed. And because we
 have need continually to crave many things at thine
 hands, we humbly beseech thee, O heavenly Father,
 to grant us thine "Holy Spirit, to direct
 our petitions, that they may proceed
 from such a fervent mind, as may be
 agreeable to thy most blessed will.

• 1 Pet. v.
 ' Num. xxvi.
 Deut. ix.
 Josh. vii.
 " Matt. xiii.

" Luke xi.
 Rom. viii.
 Jas. v.
 1 John v.
 Rom. xii.
 Wisd. ix.

And seeing that our infirmity is able to do no-
 thing *without thine help, and that thou
 are not ignorant with how many and how

* 2 Cor. iii.
 John xix.
 Phil. ii.

^y Psal. xl. great ^y temptations we poor wretches
¹ Pet. i. are on every side enclosed and com-
 passed; let thy strength, O Lord, sustain our
 weakness, that we, being defended with the force
 of thy grace, may be safely preserved against all
 assaults of Satan, who goeth about continually
^z like a roaring lion, seeking to devour
^a Luke xvii. us. ^a Increase our faith, O merciful
 Father, that we do not swerve at any time from
 thine heavenly word; but augment in us hope and
 love, with a care to keep all thy commandments;
^b Psal. xcvi. that ^b no hardness of heart, no hypo-
 Heb. iii; iv. crisy, ^c no concupiscence of the eyes,
^c 1 John ii. nor enticements of the world, do draw us away
 from thine obedience. And seeing we live now
^d 1 Tim. iv. in these most ^d perilous times, let thy
² Pet. iii. fatherly providence defend us against
² Tim. iii. the violence of all our enemies, which do every-
 where pursue us; but chiefly against the wicked
 rage and furious uproars of the Antichrist of Rome.

Furthermore, forasmuch as by thine holy Apostle
^e 1 Tim. ii. we be taught to make our ^e prayers and
 supplications for all men, we pray not only for our-
 selves here present, but beseech thee also to reduce
 all such as be yet ignorant from the miserable cap-

tivity of blindness and error to the pure understanding of thine heavenly truth: that we all
 † with one consent and unity of minds ^{† Rom. xv.}
 may worship thee our only God and ^{1 Cor. i.}
 Saviour; and that all pastors, shepherds, and ^{Ephes. iv.}
 ministers, to whom thou hast committed the
 ‡ dispensation of thine holy word, and ^{‡ John xxi.}
 charge of thy chosen people, may both ^{Matt. xxviii.}
 in their life and doctrine be found ^{1 Cor. ix.}
 faithful, setting only before their eyes thy glory, ^{Mark xvi.}
 and that by them all poor sheep which wander and
 go astray, may be gathered and brought home to
 thy fold.

Moreover, because the ⁱ hearts of ⁱ ^{Prov. xxi.}
 rulers are in thine hands, we beseech thee to direct
 and govern the hearts of all kings, princes, and
 magistrates, to whom thou hast ^k com- ^k ^{Rom. xiii.}
 mitted the sword. Especially, O Lord, ^{John xix.}
 according to our bounden duty, we beseech thee to
 maintain and increase the prosperous estate of our
 most noble Queen ELIZABETH; her right honourable
 Council, of all the Magistrates, and all the whole
 body of the realm. Let thy Fatherly favour so
 preserve them, and thine Holy Spirit so govern
 their hearts, that they may in such sort execute

their office, that thy religion may be purely maintained, ¹manners reformed, and sin punished, according to the precise rule of thine holy word.

^m 2 Cor. xii. And for that we be all ^mmembers of
^{Rom. xii.} the mystical body of Christ Jesus, we
 make our requests unto thee, O heavenly Father,
^a Jas. v. for all such as are ^aafflicted with any
 kind of cross or tribulation, as war, plague, famine,
 sickness, poverty, imprisonment, persecution, banish-
 ment, or any other kind of thy rods, whether it
^o 2 Cor. i. be ^ogrief of body, or unquietness of
^{Heb. xiii.} mind; that it would please thee to give
 them patience and constancy, till thou send them
 full deliverance of all their troubles. Finally, O
 Lord, we most humbly beseech thee to shew thy
 great mercies upon our brethren, which are perse-
^p Heb. xiii. cuted, ^pcast in prison, and daily con-
^{Rom. viii.} demned to death for the testimony of
^{Psal. xliii.} thy truth. And though they be utterly destitute of
^q John xvi. all ^qman's aid, yet let thy sweet com-
 fort never depart from them: but so inflame their
 hearts with thine Holy Spirit, that they may boldly
^r 1 Pet. i. and cheerfully abide ^rsuch trial as thy
^{Acts ii.}
^{Matt. x.} ^sgodly wisdom shall appoint; so that at

length, as well by their death as by Luke xxi.
 their 'life, the kingdom of thy Son ' Rom. xiv.
 Jesus Christ may increase and shine through all
 the world.

ANOTHER PRAYER,

That may sometimes be used after the Sermon.

ALMIGHTY God, and heavenly Father ; since thou hast promised to grant our requests, which we shall make unto thee in the name of our Lord Jesus Christ, thy well-beloved Son, and that we are also taught by him and his Apostles to assemble ourselves in his name, promising that he will be among us, and make intercession for us unto thee, for the obtaining of all such things as we shall agree upon here in earth : we therefore, (having first thy commandment to pray for such as thou hast appointed rulers and governors over us, and also for all things needful both for thy people, and for all sorts of men ; forasmuch as our faith is grounded on thine holy word and promises, and that we are here gathered together before thy face, and in the name of thy Son our Lord Jesus,) we, I

say, make our earnest supplication unto thee, our most merciful God and bountiful Father, that for Jesus Christ's sake, our only Saviour and Mediator, it may please thee of thine infinite mercy freely to pardon our offences, and in such sort to draw and lift up our hearts and affections towards thee, that our requests may both proceed of a fervent mind, and also be agreeable unto thy most blessed will and pleasure, which is only to be accepted.

(*) We beseech thee therefore, O heavenly Father, for all princes and rulers, unto whom thou hast committed the administration of thy justice; and, namely, for the excellent estate of the Queen's Majesty, and all her honourable Council, with the rest of her Magistrates, and Commons of the realm, that it would please thee to grant her thine Holy Spirit, and increase the same from time to time in her, that she may with a pure faith acknowledge Jesus Christ thine only Son our Lord to be King of all kings, and Governor of all governors, even as thou hast given all power unto him both in heaven and in earth: and so give herself wholly to serve him, and to advance his kingdom in her dominions, ruling according to thy word her subjects, which are thy creatures, and the sheep of thy

pasture, that we, being maintained in peace and tranquillity, may serve thee in all holiness and virtue; and finally, ^a being delivered ^a Luke i. 74, 75. from all fear of enemies, may render thanks unto thee all the days of our life.

We beseech thee also, most dear Father, for all such as thou hast appointed Ministers unto thy faithful people, and unto whom thou hast committed the charge of souls, and the ministry of thine holy Gospel: that it would please thee so to guide them with thy Holy Spirit, that they may be found wise, faithful, and zealous of thy glory, directing always their whole studies unto this end, that the poor sheep which are gone astray out of the flock may be sought out and brought again unto the Lord Jesus, who is the chief Shepherd and Prince of pastors, to the intent they may from day to day grow and increase in him to all righteousness and holiness. And, on the other part, that it would please thee to deliver all the Churches from the danger of ravening wolves, and from hirelings who seek their own ambition and profit, and not the setting forth of thy glory only, and the safeguard of thy flock.

Moreover, we make our prayers unto thee, O Lord God, most merciful Father, for all men; that

as thou wouldst have all sorts of men saved, and come to the knowledge of the truth, so it may please thee that such as have been hitherto holden captive in darkness and ignorance for lack of the knowledge of thy Gospel, may through the preaching thereof, and the clear light of thine Holy Spirit, be brought into the right way of salvation, which is, to know thee the only true God, and Jesus Christ whom thou hast sent. Likewise, that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy word, may continually increase in godliness, and be plenteously enriched with spiritual benefits: so that we may altogether worship thee, both with heart and mouth, and render due honour and service unto Christ our Lord.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons as thou hast visited and chastised with any cross and tribulation; all such people as thou hast punished with pestilence, war, or famine; and all other persons afflicted with poverty, imprisonment, sickness, banishment, or any like bodily adversity, or hast otherwise afflicted in spirit: that it may please thee to make them feel thy fatherly affection

towards them, and to know that these crosses are chastisements for their amendment, to the end that they may unfeignedly turn unto thee, and so receive full comfort, and be delivered from their evils. But especially we commend unto thy divine protection all such as are under the tyranny of Antichrist, and both lack the preaching of the word, the food of life, and have not liberty to call upon thy name in open assembly; chiefly our poor brethren which are imprisoned and persecuted by the enemies of thy Gospel: that it may please thee, O Father of consolations, to strengthen them by the power of thine Holy Spirit in such sort, as they never shrink back, but may constantly persevere in their holy faith; and so to succour and assist them as thou knowest to be most expedient, comforting them in their afflictions, maintaining them in thy safeguard against the rage of the enemies, and increasing in them the gifts of thy Spirit, that they may glorify thee their Lord God, both in their life and in their death.

Finally, O Lord God, most dear Father, we beseech thee to grant unto us also, which are here gathered together in the name of thy Son Jesus Christ, to hear his word preached,* that

** If the Lord's Supper be ministered, then is here added this clause: And to celebrate his holy Supper.*

we may acknowledge truly, and without hypocrisy, in how miserable a state of damnation we are by nature, and how worthily we procure unto ourselves everlasting death, provoking* from time to time thy grievous punishments against us, through our wicked and sinful life; to the end that, seeing there remaineth no spark of goodness in our nature, and that there is nothing in us, as touching our first birth, meet to enjoy the heritage of thy kingdom, we may wholly render up ourselves with all our hearts, and with an assured confidence, unto thy dearly-beloved Son Jesus Christ our Lord, our only Saviour and Redeemer, that he, dwelling in us, may mortify our old man and sinful affections, that we may be renewed into a more godly life, whereby

Hallowed be thy Name. thine holy Name may be advanced, and magnified in us. Likewise, that thou mayest have the tuition and governance over us, and that we may learn daily more and more to humble and submit ourselves unto thy Majesty, in such sort that thou mayest be counted King and Governor over all, guiding thy people with the *Thy kingdom come.* sceptre of thy word, and by the virtue of thine Holy Spirit, to the confusion

* The original reads *procuring*: evidently a misprint from the line preceding, and corrected in the Middleburgh editions.—P. II.

of all thine enemies, through the might of thy truth and righteousness ; so that by this means all power and height which withstandeth thy glory may be continually thrown down and abolished, until such time as the full and perfect face of thy kingdom shall appear, when thou shalt shew thyself in judgment in the person of thy Son : whereby also we, with the rest of thy children, may render unto thee perfect and true obedience, even as *Thy will be done, (&c.)* thine heavenly angels do apply themselves only to the performing of thy commandments ; so that thine only will may be fulfilled without any contradiction, and that every man may bend himself to serve and please thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we, thus walking in the love and dread of thine holy name, may be nourished through thy goodness : and that we may receive at thy hands all *Give us this day our daily bread.* things expedient and necessary for us, and so use thy gifts peaceably and quietly to this end, that when we see that thou hast care of us, we may the more effectually acknowledge thee to be our Father, looking for all good gifts at thine hand ; and by withdrawing and pulling back all our

vain confidence from creatures, may set it wholly upon thee, and so rest only in thy most bountiful mercy. And forso much as whilst we continue here in this transitory life, we are so miserable, so frail, and so much inclined unto sin, that we fall continually, and swerve from the right way of thy commandments; we beseech thee pardon us our

And forgive us our trespasses. innumerable offences, whereby we deserve thy just judgment and condemna-

tion, and forgive us so freely, that death and sin may hereafter have nothing against us; neither lay unto our charge that wicked root of sin, which doth evermore remain in us. Grant that by thy commandment we may forget the wrongs which other do unto us, and, instead of seeking vengeance, may procure the wealth of our enemies. And forasmuch

And lead us not into temptation. as of ourselves we are weak, utterly unable to stand, and assaulted evermore

with such a multitude of so dangerous enemies, that the devil, the world, sin, and our own concupiscences do never leave off to fight against us; let it be thy good pleasure to strengthen us with thy Holy Spirit, and to arm us with thy grace, that thereby we may be able constantly to withstand all temptations, and to persevere in this spiritual battle

against sin, until such time as we shall obtain the full victory, and so at length may triumphantly reign in thy kingdom, with our Captain and Governor, Jesus Christ our Lord, in whose name we further pray as he hath taught us.

This Prayer following is used to be said after the Sermon, on the day which is appointed for Common Prayer: and it is very proper for our state and time, to move us to true repentance, and to turn back God's sharp rods, which yet threaten us.

Another Prayer.

O GOD, Almighty and heavenly Father, we acknowledge in our consciences, and confess, as the truth is, that we are not worthy to lift up our eyes to heaven, much less meet to come into thy presence, and to be so bold to think that thou wilt hear our prayers, if thou have respect to that which is in us. For our consciences accuse us, and our own sins do bear witness against us: yea, and we know that thou art a righteous Judge, which punishest the faults of such as transgress thy commandments. Therefore, O Lord, when we consider our whole life, we have cause to be confounded in our own hearts, and to be

beaten down as they that are to be swallowed up in the deep gulf of death. Notwithstanding, most merciful Lord, since it hath pleased thee of thine infinite mercy to command us to call upon thee for help, even from the deep bottom of hell ; and that the more lack and default we feel in ourselves, so much the rather we should have recourse unto thy gracious bounty ; since also thou hast promised to hear and accept our requests and supplications, without having any respect to our unworthiness, for the merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessor and Advocate ; we humble ourselves before thee, renouncing all vain confidence in man's help, and cleave only to thy mercy, calling upon thy holy name, to obtain pardon for our sins.

First, O Lord, besides the innumerable benefits which thou dost universally bestow upon all men, thou hast given us such special graces, that it is not possible for us to rehearse them, no, nor sufficiently to conceive them in our minds. It hath pleased thee to call us to the knowledge of thy holy Gospel, drawing us out of the miserable bondage of the devil, whose slaves we were, and delivering us from most cursed idolatry and wicked superstition, wherein

we were plunged, to bring us into the marvellous light of thy truth. Notwithstanding, such is our unthankfulness, that not only we forget those thy benefits which we have received at thy bountiful hands, but have gone astray from thee, and have turned ourselves from thy law, to go after our own concupiscences and lusts ; and neither have given worthy honour and due obedience of thine holy word, neither have advanced thy glory as our duty required. And although thou hast not ceased continually to admonish us most faithfully by thy word, yet we have not given ear to thy Fatherly admonition.

Wherefore, O Lord, we have sinned and have grievously offended against thee, so that shame and confusion appertaineth to us ; and we acknowledge that we are altogether guilty before thy judgment, and that if thou wouldst deal with us according to our demerits, we could look for no other than everlasting death and damnation. For although we would excuse ourselves, yet our own consciences would accuse us, and our wickedness would appear before thee to condemn us. And in very deed, O Lord, we see by the corrections which thou hast already laid upon us, that we have given thee great

occasion to be displeased with us : for seeing thou art a just and upright Judge, it cannot be without cause that thou punishest thy people. Wherefore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us : yea, and yet we see thine hand lifted up to strike us again ; for the rods and weapons, wherewith thou art accustomed to execute thy vengeance, are already in thine hand, and in full readiness. Wherewith though thou shouldest punish us much more grievously than thou hast hitherto done, and that, whereas we have received one stroke, thou wouldest give us a thousand ; yea, if thou wouldest bring upon us all the curses written in thy law, and pursue us with the grievous punishments wherewith thou didst punish thy people Israel ; we confess that thou shouldest do therein most righteously, and we cannot deny but we have fully deserved the same.

Notwithstanding, O Lord, our heavenly Father, seeing thou art our Maker, and we the workmanship of thine hands ; seeing thou art our Pastor, and we thy flock ; seeing also that thou art our Redeemer, and we the people whom thou hast bought ; finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us,

that thou shouldst punish us in thy wrath : neither remember our wickedness so as to take vengeance thereof, but rather chastise us according to thy mercy.

We confess, O Lord, that our misdeeds have inflamed thy wrath against us : yet, considering that by thy grace we call upon thy name, and make profession of thy truth, maintain, we beseech thee, the work that thou hast begun in us, to the end that all the world may know that thou art our God and Saviour. Thou knowest that such as thou hast destroyed, and brought to confusion, do not set forth thy praises ; but the heavy souls, the humble hearts, the consciences oppressed and loaden with the grievous burden of their sins, and therefore athirst* after thy grace, they shall set forth thy praise and glory.

Thy people of Israel oftentimes provoked thee to anger through their wickedness ; whereupon thou didst justly punish them. But so soon as they acknowledged their offences, and returned to thee, thou didst receive them always to mercy ; and were their enormities and sins never so grievous, yet for thy covenant's sake, which thou hadst made with

* The original reads *thirst* ; which is corrected in the Middleburgh editions.—P. H.

thy servants, Abraham, Isaac, and Jacob, thou didst always withdraw from them thy rods and curses which were prepared for them, in such sort, that thou didst never refuse to hear their prayers.

We have obtained by thy goodness, in a far more excellent manner, the same covenant, established by the means of Jesus Christ our Saviour, written with his blood, and sealed with his death and passion.

Therefore, O Lord, we, renouncing ourselves, and all vain confidence in man's help, have our only refuge in this thy most blessed covenant ; whereby our Lord Jesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold us, therefore, O Lord, in the face of Christ thine Anointed ; that by his intercession thy wrath and indignation may be appeased, and that the grievous plagues and judgments which we have deserved may be removed from us, and that the bright beams of thy countenance may shine upon us, to our great comfort and assured salvation. And from this time forward vouchsafe to receive us under thine holy tuition, and govern us with thy Holy Spirit, whereby we may be regenerate anew unto a far better life.

And albeit we be most unworthy in our own selves to open our mouths, and to entreat thee in our necessities ; yet, forsomuch as it hath pleased thee to command us to pray one for another, we make also our humble prayers unto thee for our poor brethren, whom thou dost visit and chastise with thy rods and corrections, most instantly desiring thee to turn away thine anger from them. Remember, O Lord, that they are thy children, as we are : and though they have offended thy Majesty, yet we beseech thee that it may please thee not to cease to proceed in thine accustomed bounty and mercy, which thou hast promised should evermore continue towards thine elect. Vouchsafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou dost now chastise either with pestilence or war, or such like thine accustomed rods ; as sickness, prison, poverty, or any other affliction of conscience and mind : that it would please thee to comfort them as thou knowest to be most expedient for them, so that thy rods may be instructions for them, to assure them of thy favour, and for their amendment, when thou shalt give them constancy and patience, and also assuage and stay thy corrections ; and so at length, by delivering

them from all their troubles, give them just occasion to rejoice in thy mercy, and to praise thine holy name. Especially, O Lord, have compassion on those that employ themselves for the maintenance of thy truth; strengthen them with an invincible constancy; defend and assist them; overthrow the crafty practices and conspiracies of their enemies: bridle their rage, and let their bold enterprises, which they undertake against thee, and the members of thy Son, turn to their own confusion. And suffer not thy kingdom to be utterly desolate, neither suffer the remembrance of thine holy name to be clean abolished; nor that they, among whom it hath pleased thee to have thy praise set forth, be destroyed, and that the Turks, Pagans, and other infidels, the Church of Rome, or other heretics, by such occasion boast themselves thereby, and blaspheme thy Name.

To this the Minister addeth that part which is in the former Prayer marked thus (page 32.)*

ALMIGHTY and everliving God, vouchsafe, we beseech thee, to grant us perfect continuance in the ^a Luke xvii. holy faith, ^a augmenting the same in us daily, till we grow to the full measure of our

^b perfection in Christ, whereof we make ^b Eph. iv.
our confession, saying :

I believe in God, &c.

Give us likewise, O Lord, increase of obedience to thy holy commandments, declared unto us in the xx. chap. of Exodus, in these words :

I am the Lord thy God, &c.

These graces, and what other needful for us and thy whole Church, grant us, O Lord, for thy beloved Son Christ Jesus ; in whose name we ask them, as he hath taught us :

Our Father, &c.

*Then the People sing a Psalm, as the Minister appointeth :
which ended, the Minister pronounceth one of these Blessings,
and so the Congregation departeth :*

THE Lord bless us, and save us : the ^{Num. vi.}
Lord make his face (to) shine upon us, and be merciful unto us : the Lord turn his countenance towards us, and grant us his peace.

THE grace of our Lord Jesus Christ, ^{2 Cor. xiii. 13.}
the love of God, and communion of the Holy Ghost, be with us all. So be it.

¶ It shall not be necessary for the Minister daily to repeat all these things before mentioned; but beginning with some like confession, to proceed to the Sermon: which ended, he either useth the Prayer for all Estates before mentioned, or else prayeth as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath entreated of. And if there shall be
Levit. xxvi. at any time any present plague, famine,
Deut. xxviii. pestilence, war, or such like, (which be evi-
1 Kings viii. dent tokens of God's wrath,) as it is our part
2 Sam. xxiv. to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give ourselves to mourning, fasting, and prayer, as the means to turn away God's heavy displeasure. Therefore it shall be convenient, that the Minister, during such time, do not only admonish the people thereof, but also use some form of Prayer, according as the present necessity requireth; (to) the which he may appoint, by a common consent, some several day, after the Sermon, weekly to be observed, where it may be done conveniently.

THE ORDER OF BAPTISM.

Forasmuch as it is not permitted by God's word, that women or any private person, should preach, or minister the Sacraments; and it is evident that the Sacraments are not ordained of God to be used but in places of the public Congregation, and necessarily annexed to the preaching of the word, as seals of the same: therefore the infant which is to be baptized shall be brought to the church, on the day appointed to common prayer and preaching, accompanied with the father and godfathers, as the Church shall think convenient. After the Sermon, the child being presented to the Minister. he demandeth this question:

Do you present this child to be baptized?

The Answer.

Yea, we require the same.

The Minister proceedeth:

THEN let us consider, dearly-beloved, how Almighty God hath not only made us his children by a adoption, and received us into the fellowship of his Church; but also hath

^a Rom. viii.

Gal. iv.

Ephes. i; ii.

^b Gen. xvii. promised that he will be ^b our God,
 Exod. xx. and the God of our children, unto the
 Deut. vii. thousand(th) generation. Which thing
 Isa. lix. as he confirmed to his people of the Old Testament
^c Gen. xvii. by the Sacrament of ^c Circumcision, so
 Rom. iv. hath he also renewed the same to us in
^d Col. i; ii. his New Testament by the Sacrament of
 Gal. iii. ^d Baptism: commanding his Apostles
 Acts ii. to ^e baptize in the name of the Father,
^e Matt. xxviii. 19. and of the Son, and of the Holy Ghost;
 Mark xvi. 15. declaring thereby that such as believe, and their
 infants, appertain to him by covenant, and therefore
 ought not to be defrauded of those holy signs and
^f Acts. x. seals, ^f whereby his children are known
 from infidels and pagans.

Neither is it requisite, that all those that receive
 this Sacrament have the use of understanding, and
 faith; but chiefly that they be contained under the
^g Acts ii. name of ^g God's people: so that remis-
¹ Cor. vii. sion of sins in the blood of Christ Jesus
 doth appertain unto them by God's promise.

^h 1 Cor. vii. This thing is most evident by ^h St.
 Paul, who pronounceth the children begotten and
 born, either of the parents being faithful, to be
 clean and holy. Also our Saviour Christ admitteth

ⁱ children to his presence, embracing ⁱ Mark x.
 and blessing them. Which testimonies ^{Matt. xix.}
 of the Holy Ghost assure us, that ^{Luke xviii.}
 infants be of the number of God's people, and that ^{Ps. xxii.}
 remission of sins doth also appertain to them in
 Christ. Therefore without injury they cannot be
 debarred from the common sign of God's children.
 And yet is not this outward action of such neces-
 sity, that the ^k lack thereof should be ^k Rom. iv.
 hurtful to their salvation, if that, pre- ^{Gal. iii.}
 vented by death, or such like cause of ^{Jas. ii.}
 necessity, they may not conveniently be presented ^{Gen. xv; xvii.}
 to the Church. But we, having respect to that
 obedience which Christians owe to the voice and
 ordinance of Christ Jesus, who commanded to
^l preach and baptize all without excep- ^l Mark xvi.
 tion, do judge them only unworthy of ^{Matt. xxviii.}
 any fellowship with him, who contemptuously refuse
 such ordinary means as his wisdom hath appointed
 to the instruction of our dull senses.

Furthermore, it is evident that Baptism was
 ordained to be ministered in the element of
^m water, to teach us, that like as water ^m Matt. iii.
 outwardly doth wash away the filth of ^l Pet. iii.
 the body, so inwardly doth the virtue ^l John v.
^l Cor. x.

of Christ's blood purge our souls from that corrup-
 tion and deadly poison wherewith ^a by
 nature we were infected. Whose venemous
 ° dregs, although they continue in this
 our flesh, yet by the merits of his death
 † are not imputed unto us, because the
 justice of Jesus Christ is made † ours
 by Baptism. Not that we think any
 such virtue or power to be included in the visible
 water, or outward action; (for many *As Judas, Si-*
 have been baptiz'd, and yet never in- *mon Magus, Hy-*
 wardly purg'd :) but that our Saviour *menæus, Alex-*
 Christ, who commanded Baptism to be ministered, *ander, Philetus.*
 will by the power of his Holy Spirit effectually
 † work in the hearts of † his elect, in time
 convenient, all that is meant and signified by
 the same. And this the Scripture calleth our
 † regeneration; which standeth chiefly
 in these two points, in *The fruit of*
 mortification, that is to say, *Baptism stand-*
 a resisting of the rebellious lusts *eth in two points;*
 of the flesh, and in newness of life, *mortification and*
 whereby we continually strive to walk in that pure- *regeneration.*
 ness and perfection, wherewith we are clad in
 Baptism.

^a Ephes. ii.

° Rom. vii.

† Rom. iv.

Gal. iii.

Psal. xxxii.

† Rom. vi.

Gal. iii.

† Acts ii; xiii.

^a Ephes. iii.

1 Cor. xii.

Rom. vi.

Col. ii.

And although we, in the journey of this life, be encumbered with ^t many enemies, ¹ Pet. v. which in the way assail us, yet ^{Luke xxii.} Job vii. fight we not without fruit. For this continual ^u battle which we fight against sin, ^u Rom. v. death, and hell, is a most infallible ¹ Pet. i. argument, that God the Father, mind- ^{Jas. i.} Ephes. vi. ful of his promise made unto us in Christ Jesus, doth not only give us motions and courage to resist them, but also assurance ^v to overcome, ^v 1 Cor. xv. and obtain victory. ^{Hos. xiii.} Heb. ii. John xvi.

Wherefore, dearly-beloved, it is not only of necessity that we be once baptized, but also it much profiteth oft to be present at the ministrations thereof; that we, being put in mind of the ^w league and covenant made between ^w Deut. vi. God and us, that he will be ^x our God, ^{Josh. i.} ^x Jer. xxxi. and we his people, he our Father, and ^{Heb. viii.} we his children, may have occasion as well to try our lives past, as our present conversation, and to prove ourselves, whether we stand fast in the faith of God's elect, or contrariwise have strayed from him through ^y incredulity and ungodly ^y Ephes. iv. living: whereof if our consciences do ^{Col. iii.} Heb. i. accuse us, yet, by hearing the loving promises of

our heavenly Father, (who calleth all men to mercy
 by ^z repentance,) we may from hence-
 forth walk more warily in our vocation.

^z Ezek. xviii.

Acts i; xiii.

² Pet. iii.

Deut. iv; vi.

Moreover, ye that be fathers and
 mothers may take hereby most singular comfort to
 see your children thus received into the bosom
 of Christ's congregation; whereby you are daily
 admonished, that ye nourish and bring up the
 children of God's favour and mercy, over whom

^a Matt. xviii.

continually.

his Fatherly providence ^a watcheth con-
 tinually.

^b Matt. vi.

Luke xii.

rejoice you, (knowing that ^b nothing can
 come unto them without his good plea-
 sure,) so ought it to make you diligent and careful to

^c Deut. iv; vi; xi.

Ephes. vi.

^d 1 Sam. ii.

1 Kings. ii.

nurture and instruct them in the ^c true
 knowledge and fear of God. Wherein

if you be negligent, ye do not only ^d in-
 jury to your own children, hiding from them
 the good will and pleasure of Almighty God
 their Father; but also heap damnation
 upon yourselves, in suffering his chil-
 dren, bought with the blood of his dear
 Son, so traitorously, for lack of know-
 ledge, to turn back from him. There-

*What danger
 hangeth over
 those parents,
 which neglect
 the bringing up
 of their children
 in godliness.*

fore, it is your duty, with all diligence to provide

that your children in time convenient be instructed in all ^e doctrine necessary for a true ^e Gen. xviii.

Christian: chiefly, that they be taught ^e Deut. xxxii.

to rest upon the justice of Christ Jesus alone, and to abhor and flee all superstition, heresy, and ido-

The true use of the Catechism, to the execution whereof the fathers and godfathers bind themselves. latry. Finally, to the intent that we may be assured, that you, the father or the surety, consent to the performance hereof; declare here before God and the face of his congregation, if this be the sum of that faith which you believe, and wherein you will see this child instructed.

Whereunto the answer being taken, he prayeth in this manner, or such like.

ALMIGHTY and everlasting God, which of thine infinite mercy and goodness hast promised unto us, that thou wilt not only be our God, but also the God and Father of our children; we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercy in the ^f fel-

lowship of faith, so it may please thee to sanctify with thy ^g Spirit, and to receive into the number of thy children, this infant, whom we shall baptize ^h according to thy word: to the end

^f Gal. iii.

1 Pet. i.

Phil. iii.

^g Rom. iii; iv.

2 Cor. v.

Rom. viii.

Ephes. ii; iii.

^h Matt. xxviii.

Mark xvi. that he, coming to perfect age, may
 Acts ii. i confess thee only the true God, and,
 ; Rom. x. whom thou hast sent, Jesus Christ ; and
 John xvii. so serve thee, and be k profitable to thy
 k Rom. xii. Church, in the whole course of his life ;
 1 Cor. xii. that, after this life be ended, he may be brought, as
 1 Thes. v. a lively member of the body of Christ, unto the full
 fruition of thy l joys in the heavens,
 l 1 Cor. ii. where thy Son our Saviour Christ reign-
 Rom. vi. eth, world without end. In whose name we pray
 Tit. iii. as he hath taught us :

Our Father, (&c.)

¶ *When they have prayed in this sort, the Minister requireth the child's name ; which known, he saith :*

m Matt. xviii. N. I baptize thee m in the name of the
 Mark xvi. Father, of the Son, and of the Holy
 Acts. ii. Ghost.

And as he speaketh these words, he taketh water in his hand, and layeth it upon the child's face : which done, he giveth thanks as followeth.

FORASMUCH, most holy and merciful Father, as thou dost not only bless us with common benefits, like unto the rest of mankind, but also

° heapest upon us most abundantly rare
 and wonderful gifts ; of duty we lift up
 our eyes and minds unto thee, and give
 thee most humble thanks for thine infinite good-
 ness, which hast not only numbered us amongst thy
 P saints, but also of thy free mercy dost P I Pet. ii.
 call our children unto thee, marking Ephes. ii.
 them with this Sacrament, as a singular token and
 seal of thy love. Wherefore, most loving Father,
 though we be not able to deserve this so great a
 benefit, (yea, if thou wouldest handle us accord-
 ing to our merits, ¶ we should suffer ¶ Rom. i; ii.
 the punishments of eternal death and Jer. ii. iii.
 damnation ;) yet for Christ's sake we Isa. xl.
 beseech thee, that thou wilt confirm this thy favour
 more and more towards us, and take this infant
 into thy tuition and defence, (whom we offer and
 present unto thee with common supplications,) and
 never suffer him to fall away from thee : but that
 he may know thee continually to be his merciful
 Father, through thine Holy Spirit working in his
 heart ; by whose divine power he may so prevail
 against Satan, that in the end, obtaining the
 victory, he may be exalted into the liberty of thy
 kingdom. So be it. Luke xvii.

THE MANNER OF ADMINISTERING THE LORD'S SUPPER.

The day when the Lord's Supper is ministered, which commonly is used once a month, or so oft as the Congregation shall think expedient, the Minister useth to say as followeth :

LET us mark, dear brethren, and consider how Jesus Christ did ordain unto us his holy Supper, according as St. Paul maketh rehearsal in the sixth chap. of the 1st Epistle to the Corinthians, saying :

I have received of the Lord that which I have delivered unto you ; to wit, that the Lord Jesus, the same night he was betrayed, took bread, and when he had given thanks, he brake it, saying, Take ye, eat ye, this is my body, which is broken for you ; do you this in remembrance of me. Likewise after supper, he took the cup, saying, This cup is the New Testament (or Covenant) in my blood ; do ye this, so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this bread, and drink of this cup, ye shall declare the Lord's death until his coming. Therefore whosoever shall eat this bread, and drink the cup of the Lord, unwor-

thily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himself, and so let him eat of this bread, and drink of this cup. For whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lord's body.

This done, the Minister proceedeth to the Exhortation.

DEARLY beloved in the Lord ; forasmuch as we be now assembled to celebrate the holy Communion of the body and blood of our Saviour Christ, let us consider these words of St. Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart, and lively faith, we receive that holy Sacrament, (for then we [†]spiritually eat the flesh of Christ, and drink his blood : then we dwell in Christ, and Christ in us : we be one with Christ, and Christ with us :) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour : we eat and drink our own damnation, not considering the Lord's body : we

kindle God's wrath against us, and provoke him to plague us with divers diseases, and sundry kinds of death.

• Gal. iii. Therefore, if any of you be ^sa blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table ; lest the devil enter into
• John xiii. you, as he ^tentered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul.

Judge therefore yourselves, brethren, that ye be
• Matt. iii. not judged of the Lord. • Repent you
Tit. ii. truly for your sins past, and have a lively and stedfast faith in Christ our Saviour ; seeking only your salvation in the ^wmerits of his death and passion ; from henceforth refusing and forgetting all ^xmalice and debate, with full purpose to live in brotherly amity, and godly conversation, all the days of your life.

• Acts iv.
Gal. ii.
• 1 Pet. ii.
1 Cor. xiv.
Ephes. iv.

And albeit we feel in ourselves much frailty and wretchedness ; as that we have not our faith so perfect and constant as we ought, being many times ready to distrust God's goodness through our

^y corrupt nature, and also that we are ^y Rom. vii.
 not so thoroughly given to serve God, neither have
 so fervent a zeal to set forth his glory, as our duty
 requireth, feeling still such rebellion in ourselves,
 that we have need daily to ^z fight against ^z Gal. v
 the lusts of our flesh: yet nevertheless, seeing that
 our Lord hath dealt thus mercifully with us, that he
 hath printed his ^a Gospel in our hearts, ^a Heb. viii.
 so that we are preserved from falling ^{Jer. xxxi.}
^{Isa. v.}
 into desperation and misbelief; and seeing also he
 hath endued us with a ^b will and desire ^b Rom. vii.
^{Phil. i.}
 to renounce and withstand our own
 affections, with a longing for his righteousness, and
 the keeping of his commandments; we may be now
 right well assured that those defaults and manifold
 imperfections in us shall be no hindrance at all
 against us, to cause him not to accept and impute us
 as worthy to come to his spiritual table. For the
 end of our coming thither is ^c not to ^c Luke xviii.
 make protestation that we are upright or just in
 our lives: but contrariwise, we come to seek our
 life and perfection in Jesus Christ, acknowledging
 in the mean time that we of ourselves be the
^d children of wrath and damnation. ^d Ephes. ii.
^{Luke viii.}

Let us consider then that the Sacrament is an

excellent medicine for all poor sick creatures, a comfortable help to weak souls; and that our Lord requireth no other worthiness on our part, but that we unfeignedly acknowledge our wickedness and imperfection. Then, to the end that we may be worthy partakers of his merits and most comfortable

° John vi. benefits, by the true and spiritual ° eating of his flesh, and drinking of his blood, let us not suffer our minds to wander about the consideration of these earthly and corruptible things, (which we see present to our eyes, and feel with our hands,) to seek Christ bodily present in them; as if he were enclosed in the bread or wine, or as if these elements were turned and changed into the substance of his flesh and blood. For the only way to dispose our souls to receive nourishment, relief, and quickening of his substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven, that we may find

† 1 Tim. vi. and receive Christ, where he † dwelleth undoubtedly, very God and very man, in the incomprehensible glory of his Father; to whom be all praise, honour, and glory, now and ever. Amen.

*Transubstantiation, Trans-
elementation,
Transmutation,
and Transformation,
as the Pa-
pists use them,
are the doctrine
of devils.*

*The true eat-
ing of Christ in
the Sacrament.*

The Exhortation ended, the Minister giveth thanks, either in these words following, or like in effect.

O FATHER of mercy, and God of all consolation; seeing ^g all creatures do acknowledge ^g Rev. v. and confess thee as Governor and Lord, it becometh us, the workmanship of thine own hands, at all times to reverence and magnify thy godly majesty: first, for that thou hast created us to thine ^h own ^h Gen. i. image and similitude; but chiefly because thou hast delivered us from that everlasting ⁱ death ⁱ Ephes. ii. and damnation, into the which Satan ⁱ Gal. i. drew mankind by the mean of sin. From the ⁱ Gen. iii. bondage whereof, neither man nor angel was ^k able to make us free: but thou, ^k Acts iv. O Lord, rich in mercy, and infinite ^k Heb. i. in goodness, hast provided our redemption ^k Rev. v. to stand in thy only and well-beloved Son, whom ^l of very love thou didst give to be made ^l John iii. man ^m like unto us in all things, ⁿ sin ^m Heb. viii. except; that in his body he might receive the ⁿ Heb. iv; vii. punishment of our transgression, by his death to ^o make satisfaction to thy justice, and by ^o 1 Pet. ii. his resurrection to ^p destroy him that ^o Isa. xliii; liii. was author of death, and so to bring ^p Matt. iii. 7. again ^q life to the world, from which the ^q Jer. xxxi. Heb. viii. Rom. v.

whole ^r offspring of Adam most justly
 was exiled.

O Lord, we acknowledge that no
 creature is able to ^s comprehend the
 length and breadth, the deepness and height of that
 thy most excellent love, which moved thee to shew

^t mercy where ^t none was deserved; to

^v promise and give life, where ^v death had
 gotten victory; to receive us into thy grace, when

we could ^w do nothing but rebel against
 thy justice. O Lord, the blind dulness

of our ^x corrupt nature will not suffer us
 sufficiently to weigh these thy most

ample benefits. Yet nevertheless, at

the ^y commandment of Jesus Christ our

Lord, we present ourselves to this his

table, (which he hath left to be used

in ^z remembrance of his death until

his coming again,) to declare and witness before

the world, that by him alone we have received

^a liberty and life; that by him alone

thou dost acknowledge us thy children

and ^b heirs; that by him alone we have

^c entrance to the throne of thy grace;

that by him alone we ^d are possessed

^q Heb. ii.
 John vi.

^r Gen. iii.
 Rom. v.

^s Ephes. iii.

^t Ephes. ii.
 John vi; xvii.

^v Ephes. i; ii.

^w Gen. vi.

Rom. iii.

Isa. lxiv.

Psal. v; xiv.

Rom. vii.

^x Matt. xvi.

1 Cor. ii.

Luke xi.

Mark x.

^y Matt. xxvi.

Luke xxii.

^z 1 Cor. xi.

^a John viii.

Gal. v.

^b Rom. viii.

1 Pet. i.

Ephes. v.

^c Ephes. ii.

Heb. iv.

in our spiritual kingdom, to eat and drink at ^e his table, with whom we have ^f our conversation presently in heaven, and by whom our bodies shall be raised up again from the dust, and shall be placed with him in that endless joy, which thou, O Father of mercy, hast ^g prepared for thine elect before the foundation of the world was laid. And these most inestimable benefits we acknowledge and confess to have received of thy ^h free mercy and grace, by thine only-beloved Son Jesus Christ: for the which, therefore, we thy congregation, ⁱ moved by thine Holy Spirit, render thee all thanks, praise, and glory, for ever and ever.

Rom. iii.

^d Matt. xxv.

John xiv.

Luke xii.

^e Luke xxii.

Rev. ii.

^f Phil. iii.

Ephes. ii.

^g Ephes. i.

Rev. xiii.

^h Rom. iii.

Ephes. i.

Tit. iii.

ⁱ Rom. viii.

This done, the Minister, coming to the table, (and the table being furnished,) breaketh the bread, and delivereth it to the people, saying, "Take and eat; this bread is the body of Christ that was broken for us;" who distribute and divide the same among themselves, according to our Saviour Christ's commandment. Likewise he giveth the cup, saying, "Drink ye all of this; this cup is the New Testament in the blood of Christ, which was shed for the sins of many: do this in the remembrance of me."

Matt. xxvi.

Mark xiv.

Luke xxii.

1 Cor. x. During the which time, some place of the
 1 Cor. xi. Scriptures is read, which doth lively set
 John xiii; xiv. forth the death of Christ, to the intent that
 our eyes and senses may not only be occupied in these
 outward signs of bread and wine, which are called the
 visible word: but that our hearts and minds also may be
 fully fixed in the contemplation of the Lord's death, which
 is by this holy Sacrament represented. And after the
 action is done, he giveth thanks, saying :

Most merciful Father, we render to thee all praise,
 thanks, and glory, for that it hath pleased thee of
 thy great mercies to grant unto us miserable sinners
 so excellent a gift and treasure, as to receive us
 * 1 Cor. x. into the ^kfellowship and company of
 thy dear Son Jesus Christ our Lord; whom thou
 † Rom. iv. hast ^ldelivered to death for us, and hast
^m John vi. given him unto us, as a necessary ^m food
 and nourishment unto everlasting life.

And now, we beseech thee also, O heavenly
 Father, to grant us this request; that thou never
 suffer us to become so unkind as to forget so worthy
 benefits, but rather imprint and fasten them sure in
ⁿ Luke xvii. our hearts, that we may ⁿgrow and
 increase daily more and more in true faith, which
^o Gal. v. continually is ^o exercised in all manner

of good works : and so much the rather, O Lord, confirm us in these ^pperilous days, and ^p1 Tim. iv. rages of Satan, that we may constantly ^{Ephes. v.} stand and continue in the confession of the same, to ² Pet. iii. the advancement of thy ^qglory, which ^qMatt. v. art God over all things, blessed for ¹ Pet. ii. ever. So be it.

¶ The action thus ended, the people sing the 103rd Psalm, “My soul, give laud,” &c. or some other of thanksgiving; which ended, one of the blessings before-mentioned is recited, and so they rise from the table, and depart.

¶ If so be that any would marvel why we follow rather this order than any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists; secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lord’s Supper, we rehearse them, not because they should change the substance of the bread or wine, or that the repetition thereof, with the intent of the sacrificer, should make the Sacrament, (as the Papists falsely believe;) but they are read and *Why this or-* pronounced, to teach us how to behave our- *der is to be ob-* selves in that action, and that Christ might *served, rather* witness unto our faith, as it were with his *than any other.* own mouth, that he hath ordained these signs for our spiri-

tual use and comfort. We do first therefore examine ourselves, according to St. Paul's rule, and prepare our minds, that we may be worthy partakers of so high mysteries; Matt. xxvi. then taking bread, we give thanks, break 1 Cor. xi. and distribute it, as Christ our Saviour hath Luke xxii. taught us. Finally, the ministration ended, we give thanks again, according to his example. So that, without his word and warrant, there is nothing in this holy action attempted.

THE FORM OF MARRIAGE.

¶ After the Contract hath been published three several Sabbath-days in the Congregation, to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their challenge, the parties assemble at the beginning of the Sermon, and the Minister, at time convenient, saith as followeth.

The Exhortation.

DEARLY beloved Brethren, we are here gathered together in the sight of God, and in the face of his congregation, to knit and join these parties together
 † Heb. xiii. in the † honourable state of matrimony; which was instituted and authorized by God him-
 † Gen. ii. self in † Paradise, man being then in
 Prov. xviii. the state of innocency. For what time God made heaven and earth, and all that is in them,

and had created and fashioned man also after his own similitude and likeness, (unto whom he gave rule and lordship over all the beasts of the earth, fishes of the sea, and fowls of the air,) he said, It is not good that man live alone : let us make him an helper like unto himself. And God brought a deep sleep upon him, and took one of his ribs, and shaped Eve thereof ; doing us thereby to understand, that they two are one body, one flesh, and

In Hebrew, man is called Isch, and the woman Ischa; whereby is well expressed the natural affinity betwixt man and his wife. one blood. For the which cause, man ^{Gen. ii.} leaveth his father and ^{Matt. xix.} mother, and taketh him to ^{Mark x.} his wife to keep company ^{2 Cor. vi.} with her : the which also he ought to love, even as our Saviour loveth his Church, (that is to say, his ^{John xvii.} elect and ^{Rom. v.} faithful congregation,) for the which he ^{Heb. ix.} gave his life. ^{1 Pet. iii.}

And semblably also, it is the ^{Ephes. v.} wife's ^{Col. iii.} duty to study to please and obey her ^{1 Pet. iii.} husband, serving him in all things that ^{1 Cor. xi.} be godly and honest : for she is in sub- ^{1 Tim. ii.} jection, and under the governance of her husband, so long as they continue ^{Rom. vii.} both alive. ^{2 Cor. vii.} And this holy marriage, being a thing ^{Matt. xix.}

most honourable, is of such virtue and force, that
 * 1 Cor. vii. thereby the husband hath ^w no more right
 1 Pet. iii. or power over his own body, but the
 wife : and likewise the wife hath no power over her
 own body, but the husband : forasmuch as God
 hath so knit them together in this mutual society
 to the procreation of children, that they should
 * Ephes. vi. ^x bring them up in the fear of the Lord,
 1 Tim. ii. and to the increase of Christ's kingdom.

Wherefore they that be thus coupled together by
 God, cannot be severed or put apart, unless it be
 1 Cor. vii. for a season, with the assent of ^v both
 parties, to the end to give themselves the more
 fervently to fasting and prayer ; giving diligent heed,
 in the mean time, that their long being apart be
 not a snare to bring them into the danger of Satan,
 through incontinency. And therefore to avoid forni-
 cation, every man ought to have his own wife, and
 every woman her own husband : so that so many as
 cannot live chaste, are ^z bound by the
 Matt. xix. commandment of God to marry ; that
 1 Cor. vii. thereby the holy ^a temple of God, which
 * 1 Cor. iii. vi. is our bodies, may be kept pure and
 2 Cor. vi. undefiled. For since our bodies are now
 Levit. xxvi. become the very members of Jesus Christ, how
 1 Pet. i.

horrible and detestable a thing is it to make them the members of an harlot! Every one ought therefore to keep his vessel in all ^bholiness ^b1 Thess. iv. and honour: for whosoever ^cpolluteth ^cRom. xii. and defileth the temple of God, him ^cEphes. v. will God destroy. ^c1 Cor. iii.

¶ *Here the Minister speaketh to the parties that shall be married, in this wise:*

I REQUIRE and charge you, as you will answer at the day of judgment, when the ^dsecrets ^d1 Cor. iv. of all hearts shall be disclosed, that if ^dMatt. vii. either of you do know any impediment why ye may not be lawfully joined together in matrimony, (that) ye confess it. For be ye well assured, that so many as be coupled otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful. ^dRom. ii.

¶ *If no Impediment be by them declared, then the Minister saith to the whole Congregation:*

I TAKE you to witness that be here present, beseeching you all to have good remembrance thereof: and moreover, if there be any of you which knoweth that either of these parties be contracted to any

other, or knoweth any other lawful impediment, let them now make declaration thereof.

¶ *If no cause be alleged, the Minister proceedeth, saying :*

FORASMUCH as no man speaketh against this thing, you *N.* shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have *N.* here present for your lawful wife ; promising to keep her, to love and intreat her in all things according to the duty of a faithful husband, forsaking all other Col. iii. during her life, and briefly to live in an 1 Pet. iii. holy conversation with her, keeping Matt. xix. faith and truth in all points, according 1 Cor. vii. as the word of God, and his holy Gospel, doth command. Mal. ii.

The Answer.

EVEN so I take her before God, and in the presence of this his Congregation.

The Minister to the Spouse also saith :

YOU *N.* shall protest here before the face of God, in the presence of this holy congregation, that you * have taken, and are now contented to have, *N.* here present, for your lawful husband ; promising to

* In the original, *ye* ; but corrected in the Middleburgh editions.—P. H.

him † subjection and obedience, forsaking all other during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as God's word doth prescribe.

† Ephes. v.
Col. iii.
1 Tim. ii.
1 Pet. iii.
Esther ii.

The Answer.

EVEN so I take him before God, and in the presence of this his Congregation.

The Minister then saith:

GIVE diligent ear then to these words of the Gospel, that ye may understand how our Lord would have this holy contract kept and observed; and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19th chapter of St. Matthew's Gospel:—

The Pharisees came unto Christ to tempt him, and to feel his mind, saying, Is it lawful for a man to put away his wife for every light cause? He answered, saying, Have ye not read that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twain shall be one flesh: so that they are no more two, but are one flesh. Let no man there-

fore put asunder that which God hath coupled together.

If ye believe assuredly these words, which our Lord and Saviour did speak, (according as ye have heard them now rehearsed out of the holy Gospel,) then may you be certain, that God hath even so knit you together in this holy estate of wedlock. Wherefore apply yourselves to live together in godly love, in Christian peace, and good example; ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as God's word doth appoint.

Then the Minister commendeth them to God, in this or such like sort:

THE Lord sanctify and bless you, the Lord pour the riches of his grace upon you, that ye may please him, and live together in holy love to your lives' end. So be it.

Then is sung the 128th Psalm, Blessed are they that fear the Lord, &c. or some other, appertaining to the same purpose.

THE VISITATION OF THE SICK.

BECAUSE the Visitation of the Sick is a thing very necessary, and yet notwithstanding it is hard to prescribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister ; who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of God's mercy through Christ, if he perceive him much afraid of God's threatenings ; or contrariwise, if he be not touched with the feeling of his sins, may beat him down with God's justice: evermore, like a skilful physician, framing his medicine according as the disease requireth.

And if he perceive him to want any necessaries, he not only relieveth him according to his ability, but also provideth by others that he may be furnished sufficiently.

Moreover, the party that is visited, may, upon necessary occasion, for his comfort, send for the Minister : who doth not only make prayers for him there presently, but also, if it so require, commendeth him in the public prayers to the Congregation.

OF BURIAL.

THE corpse is reverently to be brought to the grave, accompanied with the neighbours in comely manner, without any further ceremony.

THE ORDER OF THE ECCLESIASTICAL DISCIPLINE.

The necessity of Discipline. AS no city, town, house, or family can maintain their estate and prosper without policy and government; even so the Church of God, which requireth more purely to be governed than any city or family, cannot without spiritual policy and ecclesiastical discipline continue, increase, and flourish.

What Discipline is. And as the ^g word of God ^g Ephes v. is the life and soul of this Church, so this godly order and discipline is, as it were, sinews in the body, which knit and join the members together with decent order and comeliness. It is a bridle to stay the wicked from their mischiefs: it is a spur to prick forward such as be slow and negligent: yea, and for all men it is the Father's rod, ever in a readiness to chastise gently the faults committed,

and to cause them afterward to live in more godly fear and reverence. Finally, it is an order left by God unto his Church, whereby men learn to frame their wills and doings according to the law of God, by instructing and admonishing one another, yea, and by correcting and punishing all obstinate rebels and contemners of the same.

For what causes it ought to be used. There are three causes chiefly, which move the Church of God to the execut-

ing of discipline. First, that men of evil conversation be not numbered among God's children, to their Father's ^h reproach, as if the ^h Ephes. v.

Church of God were a sanctuary for naughty and vile persons. The second respect is, that the good be not infected with companying the evil: which thing St. Paul foresaw, when he commanded the Corinthians to banish from among them the incestuous adulterer, saying, ⁱ A little leaven ⁱ 1 Cor. v. maketh sour the whole lump of dough. Gal. v.

The third cause is, that a man, thus corrected or excommunicated, might be ^k ashamed of ^{* 2} Thes. iii. his fault, and so through repentance ¹ Cor. v.

come to amendment: the which thing the Apostle calleth delivering to Satan, that his soul may be saved in the day of the Lord, meaning that he might

be punished with excommunication, to the intent his soul should not perish for ever.

First therefore it is to be noted that *The order of this censure, correction, or discipline, proceeding in Private Discipline.* is either private or public: private, as

if a man commit either in manners or doctrine against

thee, to admonish him brotherly ¹ between him and thee: if so be he stubbornly resist thy charitable advertisements, or else by continuance in his

fault declare that he amendeth not, then after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought, as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that according to Public Discipline *Public Discipline.* he either may be received through repentance, or else be punished as his fault requireth.

And here, as touching Private Discipline, *What things are to be observed in Private Discipline.* three things are to be noted. First, that our admonitions proceed of

a godly zeal and conscience, rather seeking to win our brother, than to slander him. Next, that we be assured that his fault be reprobable by God's word. And finally, that we use such modesty and

wisdom, that if we somewhat doubt of the matter whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertain to many, or be known of divers, that our admonition be done in presence of some of them. Briefly, if it concern the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers and Seniors, to whom the policy of the Church doth appertain.

Of Public Discipline, and of the end thereof. Also in Public Discipline it is to be observed, that the Ministry pretermitt nothing at any time unchastised with one kind of punishment or other; if they perceive any thing in the Congregation, either evil in example, slanderous in manners, or not beseeming their profession. As if there be any covetous person, any adulterer or fornicator, forsworn, thief, briber, false-witness bearer, blasphemers, drunkard, slanderer, usurer, any person disobedient, seditious, or dissolute, any heresy or sect, as Papistical, Anabaptistical, and such like: briefly, whatsoever it be that might ^mspot the Christian congregation, yea, rather, whatsoever is not to edification, ought not to escape either admonition or punishment. Ephes v.

And because it cometh to pass sometime in the Church of Christ, that when other remedies assayed profit nothing, they must proceed to the Apostolical rod and correction, as unto excommunication; it is ordained, that nothing be attempted in that behalf without the determination of the whole Church. Wherein also they must beware and take good heed, that they seem not more ready to expel from the Congregation, than to receive again those in whom they perceive worthy fruits of repentance to appear:

Rigour in punishment ought to be avoided. neither yet to forbid him the hearing of sermons, which is excluded from the Sacraments, and other duties of the Church, that he may have liberty and occasion to repent. Finally, that all punishments, corrections, censures, and admonitions stretch no further, than God's word with mercy may lawfully bear.

God's word is the only rule of Discipline.

FINIS.

* * * This may be sufficient for particular congregations : for the visitation whereof, and decision of causes which cannot be ended in them, and such like, Meetings, Conferences, and Synods of Ministers and Elders, chosen by particular churches and meetings, are to be held, as the Ministers for time, and place, and other circumstances shall think meet, in this order : of every twelve Churches a meeting, which may be called a Conference ; another, of all such Conferences in a shire, which may be called the Great Conference ; and of Synods, the Provincial, rising of the delegates of twelve Great Conferences ; and the National, of all the Provincial Synods. Provided that nothing be done contrary to any order set down in this book.

APPENDIX.

The New
B O O K E
OF
Common Prayer.

According to the forme of the Kirke of
Scotland, our Brethren in faith and
Covenant.

Ephes. 2. 18.

*Through Christ we both have an accessse, by one
Spirit unto the Father.*

C.  R.

Printed by *John Joness*, 1644.

THE
NEW BOOK OF COMMON PRAYER.

EVERY week once, the Congregation assemble to hear some place of the Scriptures orderly expounded. At which time it is lawful for every man to speak or enquire, as God shall move his heart, and the text minister occasion; so it be without pertinacy or disdain, as one that seeketh rather to profit than to contend. And if so be that any contention arise, then such as are appointed Moderators either satisfy the party, or else, if he seem to cavil, exhort him to keep silence, reserving the judgment thereof to the Ministers and Elders, to be determined in their Assembly.

The highest degree, and most annexed to the ministry and government of the Church, is the exposition of God's word, contained in the Old and New Testament.

But because men cannot so well profit in that knowledge, except they be first instructed in the

tongues, and human sciences ; (for now God worketh not commonly by miracles :) it is necessary that seed be sowed for the time to come, to the intent that the Church be not left barren and waste to our posterity, and that Schools also be erected, and Colleges maintained with just and sufficient stipends, wherein youth may be trained in the knowledge and fear of God, that in their ripe age they may prove worthy members of our Lord Jesus Christ, whether it be to rule in civil policy, or to serve in the spiritual ministry, or else to live in godly reverence and subjection.

When the Congregation is assembled at the hour appointed, the Minister useth this Confession, or the like in effect ; exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

The Minister saith :

O ETERNAL God, and most merciful Father, we confess and acknowledge here before thy divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness. For the flesh evermore rebelleth against the spirit, whereby we continually trans-

gress thine holy precepts and commandments, and so purchase to ourselves, through thy just judgment, death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with ourselves for the sins that we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseech thee, for Jesus Christ his sake, to shew thy mercy upon us, to forgive us all our sins, and to increase thy Holy Spirit in us; that we, acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not only mortify our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthiness thereof, but for the merits of thy dearly-beloved Son Jesus Christ, our only Saviour; whom thou hast already given, an oblation and offering for our sins, and for whose sake we are certainly persuaded that thou wilt deny us nothing that we shall ask in his name according to thy will. For thy Spirit doth assure our consciences, that thou art our merciful Father, and so lovest us thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore, O Father, with the Son, and

the Holy Ghost, be all honour and glory, world without end. *So be it.*

Then the Minister prayeth to God for the removing of some present trouble, or otherwise, as the present occasion doth require.

This done, the people sing a Psalm all together, in a tune which all may understand; as it hath used to be done both in England and Scotland before Sermon. And whiles the said Psalm is singing, the Minister goeth up into the pulpit; and it being ended, the Minister prayeth in the pulpit, as God shall move his heart, first begging the assistance of God's Holy Spirit, and so proceedeth to the Sermon.

After Sermon, the Minister prayeth for the whole state of Christ's Church, concluding:

OUR Father, &c. For thine, &c. *Amen.*

Then he prayeth, saying:

ALMIGHTY and everlasting God, vouchsafe, we beseech thee, to grant us perfect continuance in thy lively faith, augmenting the same in us daily, till we grow to the full measure of our perfection in Christ, whereof we make confession, saying:

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only

Son our Lord ; which was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell : The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. *Amen.*

Then the people sing a Psalm ; which ended, the Minister pronounceth the blessing in these or like words :

The grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with us all. So be it.

THE ORDER OF BAPTISM.

The Child which is to be baptized must be brought to the Church on the day appointed, accompanied with the Father and God-father, &c. And after the Sermon, if there be any, the Child is to be presented to the Minister.

Then the Minister saith :

Do you present this child to be baptized, earnestly

desiring that it may be engrafted in the mystical body of Jesus Christ ?

They answer,

We require the same.

Then the Minister, declaring and setting forth God's love, desires them to take notice, and consider the great charge that is laid upon them, telling them thus :

DEARLY beloved ; it is your duty with all diligence* that your children in time convenient be instructed in all doctrine necessary for a true Christian : chiefly that they be taught to rest upon the justice of Christ alone, and to abhor and flee all superstition, Papistry, and idolatry. And to the intent that we may be assured that you, the father, and the surety, consent to the performance hereof ; declare here before God, and the face of his congregation, the sum of that faith wherein you believe, and will instruct this child.

Then the Father (or, in his absence, the Godfather) saith :

I BELIEVE in God, &c.

* Apparently an error of the press, or omission : perhaps " *to give* all diligence," or " *to take heed* with all diligence."—P. H.

Which done, the Minister explaineth these Articles, going through each particular branch thereof.

Which being ended, the Minister, kneeling down, prayeth for the child, concluding :

OUR Father, &c.

Minister.

Name this child.

Which being told him, he sprinkleth the child with water, and saith :

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

After which he giveth God thanks for making us, and our children, partakers of that blessed Sacrament.

THE ADMINISTRATION OF THE LORD'S SUPPER.

THE day wherein the Lord's Supper is to be administered, (which commonly is once a month, or so oft as the Congregation shall think expedient,) the Minister first, being in his pulpit, desireth the people to consider how Jesus Christ did ordain unto us his holy Sacraments.

Then the Minister readeth 1 Cor. xi. beginning at this part of the chapter ; *I have received of the Lord that which I have delivered unto you :* and so on to the end of the chapter. After which, he proceedeth to an Exhortation.

The Exhortation being ended, the Minister cometh to the Table; every man and woman placing themselves with most convenience.

First, the Minister taketh the bread, and giveth thanks: which being done, he breaketh the bread, first receiving it himself; and then delivereth it to the people, who are to distribute and divide the same among themselves, according to our Saviour's command. And in the same manner he likewise giveth the cup. During which time some place of the Scriptures (is) read, which doth lively set forth the death of Christ; to the intent that our eyes and senses may not only be occupied in these outward signs of bread and wine, which are called *the Visible Word*, but that our hearts and minds also may be fully fixed in the contemplation of our Lord's death, which is by this holy Sacrament represented.

Then the Minister giveth thanks, after all have received, saying :

MOST merciful Father, we render to thee all praise, thanks, and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy dear Son Jesus Christ our Lord; whom thou hast delivered to death for us, and hast given him unto us as a necessary food and nourishment unto everlasting life. And now we beseech thee also, O heavenly Father, to grant us this request; that thou never

suffer us to become so unkind, as to forget so worthy benefits: but rather imprint and fasten them sure in our hearts, that we may grow and increase more and more in true faith, which continually is exercised in all manner of good works. And so much the rather, O Lord, confirm us in these perilous days, and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy glory, who art God over all, blessed for ever. So be it.

After which is to be sung a Psalm of thanksgiving, *My soul, give laud, &c.* (Ps. ciii.) or the like.

After which, the Minister giveth the Blessing, and they depart.

THE FORM OF MATRIMONY.

The banns (or contract) are to be published three several days in the Congregation: to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their challenge.

The Minister coming to join them together in Matrimony, first maketh an Exhortation; after which he saith:

I REQUIRE and charge you, as you will answer at the day of judgment, when the secrets of all hearts shall be disclosed, that if either of you do know any

impediment, why ye may not be lawfully joined together in matrimony, (that) ye confess it. For be ye well assured, that so many as be coupled otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be, the Minister saith to the Congregation :

I TAKE you to witness that be here present, beseeching you all to have good remembrance hereof: and moreover if there be any of you, that knoweth that either of these parties be contracted to any other, or knoweth any other lawful impediment, let them now make declaration thereof.

If no cause be alleged, he proceedeth, saying to the man :

FORASMUCH as no man speaketh against this thing, you, *M.* shall protest here before God, and his holy congregation, that you have taken, and are now content to have, *N.* here present for your lawful wife; promising to keep her, love and entreat her in all things according to the duty of a faithful husband, forsaking all others during her life, and briefly to live in all holy conversation with her, keeping faith and truth in all points, according as the word of God and his holy Gospel doth command.

He answereth,

EVEN so I take her before God, and the presence of this his Congregation.

Then the Minister saith to the woman :

YOU, *N.* shall protest here before the face of God in the presence of his holy Congregation, that you have taken, and are now content to have, *M.* here present for your lawful husband ; promising to him subjection and obedience, forsaking all other during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as God's word doth prescribe.

She answereth,

EVEN so I take him before God, and in the presence of this his Congregation.

After which the Minister instructeth them out of some places of Scripture, and so commendeth them to God, saying :

THE Lord sanctify and bless you ; the Lord pour the riches of his grace upon you : that ye may please him, and live together in holy love to your lives' end. So be it.

Then is sung the 128th Psalm, or some other pertinent for the occasion.

THE VISITATION OF THE SICK

Is referred to the discretion of the Minister.

OF BURIALS.

The corpse is reverently brought to the grave, accompanied with the Congregation, without any further ceremonies Which being laid in the grave, the Minister maketh some comfortable exhortation to the people, touching death and resurrection, committing the body to the earth ; and so they depart.

FINIS.

THE
Form and Manner

Of Consecrating and Administring the
H O L Y C O M M U N I O N ,

According to the

L I T U R G Y

O F

King E D W A R D V I .

C A L L E D

The Book of Common Prayer,

And Administration of the

S A C R A M E N T S

A N D

Other R I T E S and C E R E M O N I E S of
the C H U R C H ,

A F T E R

The Use of the Church of ENGLAND.

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(Price Six-Pence.)

THE
FORM AND MANNER
OF
CONSECRATING AND ADMINISTERING
THE
HOLY COMMUNION, &c.

THE SUPPER OF THE LORD, AND THE HOLY COMMUNION,
COMMONLY CALLED THE MASS.

¶ So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate over night, or else in the morning, afore * the beginning of the Matins, or immediately after.

¶ And if any of those be an open and notorious evil-liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed, the Curate shall call him, and advertise him in any wise not to presume *to come* to the Lord's Table, until he have openly declared himself to have truly repented, and amended his former naughty life: that the Congregation may thereby be satisfied, which afore

* *Afore*: the original of 1717 reads *after*; a mistake corrected by Hickee.—P. H.

were offended ; and that he have recompensed the parties whom he hath done wrong unto, or at the least be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended ; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice ; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

¶ Upon the day, and at the time, appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration ; that is to say, a white albe plain, with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite ; and shall have upon them likewise the vestures appointed for their ministry ; that is to say, albes with tunicles. Then shall the Clerks sing in English for the Office, or Introit, (as they call it,) a Psalm appointed for that day.

THE INTROITS,

*To be used at the Celebration of the Lord's Supper
and Holy Communion throughout the Year.*

Note, every Introit must end with Gloria Patri, &c.

Sundays in Advent.

The First	Psal.	1
II.		120
III.		4
IV.		5
<i>Christmas.</i> At the 1 Communion		98
At the 2 Communion		8
<i>St. Stephen's Day</i>		52
<i>St. John Evangelist</i>		11
<i>The Innocents' Day</i>		79
<i>Sunday after Christmas-Day</i>		121
<i>Circumcision</i>		122
<i>Epiphany</i>		96

I. <i>Sunday after Epiphany</i>	. . . . .	Psal.	13
II.	. . . . .		14
III.	. . . . .		15
IV.	. . . . .		2
V.	. . . . .		20
VI. If there be so many, shall have the same Introit, Epistle, and Gospel, as the Fifth.			
<i>Septuagesima</i>	. . . . .		23
<i>Sexagesima</i>	. . . . .		24
<i>Quinquagesima</i>	. . . . .		26
<i>Quadragesima</i>	. . . . .		26
<i>Ash-Wednesday</i>	. . . . .		6
I. <i>Sunday in Lent</i>	. . . . .		32
II.	. . . . .		130
III.	. . . . .		43
IV.	. . . . .		46
V.	. . . . .		54
<i>Sunday before Easter</i>	. . . . .		61
<i>Good-Friday</i>	. . . . .		22
<i>Easter-Even</i>	. . . . .		88
<i>Easter-Day</i> 1 Communion	. . . . .		16
2 Communion	. . . . .		3
<i>Easter-Monday</i>	. . . . .		62
<i>Easter-Tuesday</i>	. . . . .		113

INTROITS.

107

I. <i>Sunday after Easter</i>	.	.	.	112
II. . . . .	.	.	Psal.	70
III. . . . .	.	.	.	75
IV. . . . .	.	.	.	83
V. . . . .	.	.	.	84
<i>Ascension-Day</i>	.	.	.	47
<i>Sunday after Ascension-Day</i>	.	.	.	93
<i>Whitsunday</i>	.	.	.	33
<i>Monday in Whitsun-week</i>	.	.	.	100
<i>Tuesday</i>	.	.	.	101
<i>Trinity Sunday</i>	.	.	.	67
I <i>Sunday after Trinity</i>	}	Part 1	.	119
<i>Beati immaculati</i>				
II. <i>In quo corriget?</i>	.	.	Part	2
III. <i>Retribue servo tuo</i>	.	.	.	3
IV. <i>Adhæsit pavimento</i>	.	.	.	4
V. <i>Legem pone</i>	.	.	.	5
VI. <i>Et veniat super me</i>	.	.	.	6
VII. <i>Memor esto servi tui</i>	.	.	.	7
VIII. <i>Portio mea, Domine</i>	.	.	.	8
IX. <i>Bonitatem fecisti</i>	.	.	.	9
X. <i>Manus tuæ fecerunt me</i>	.	.	.	10
XI. <i>Defecit anima mea</i>	.	.	.	11
XII. <i>In æternum, Domine</i>	.	.	.	12
XIII. <i>Quomodo dilexi</i>	.	.	.	13

XIV. <i>Lucerna pedibus meis</i>	.	.	.	14
XV. <i>Iniquos odio habui</i>	.	.	Part	15
XVI. <i>Feci judicium</i>	.	.	.	16
XVII. <i>Mirabilia</i>	.	.	.	17
XVIII. <i>Justus es, Domine</i>	.	.	.	18
XIX. <i>Clamavi in toto corde meo</i>	.	.	.	19
XX. <i>Vide humilitatem</i>	.	.	.	20
XXI. <i>Principes persecuti sunt</i>	.	.	.	21
XXII. <i>Appropinquat deprecatio</i>	.	.	.	22
XXIII.	.	.	Psal.	124
XXIV.	.	.	.	125
XXV.	.	.	.	127
<i>St. Andrew's Day</i>	.	.	.	129
<i>St. Thomas</i>	.	.	.	128
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¶ *The Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect :*

ALMIGHTY God, unto whom all hearts be open, and all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

¶ *Then shall he say a Psalm appointed for the Introit: which Psalm ended, the Priests shall say, or else the Clerks shall sing,*

III. Lord, have mercy upon us.

III. Christ, have mercy upon us.

III. Lord, have mercy upon us.

¶ *Then the Priests, standing at God's board, shall begin,*

Glory be to God on high:

The Clerks,

And in earth peace, good-will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord the only-begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that

takest away the sins of the world, have mercy upon us: thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us: for thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest shall turn him to the people, and say:*

The Lord be with you.

The Answer. And with thy spirit.

The Priest. Let us pray.

¶ *Then shall follow the Collect of the day, with one of these two Collects following, for the King:*

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Congregation: and so rule the heart of thy chosen servant EDWARD the SIXTH, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord,

who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

ALMIGHTY and everlasting God, we are taught by thy holy word that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it semeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of EDWARD the SIXTH, thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for that purpose, saying :*

The Epistle of St. Paul, written in the——chapter of —— to the ——.

¶ *The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say :*

The holy Gospel, written in the —— chapter of the——.

¶ *The Clerks and People shall answer,*

Glory be to thee, O Lord.

¶ *The Priest or Deacon then shall read the Gospel. After the Gospel ended, the Priest shall begin :*

I believe in one God—

¶ *The Clerks shall sing the rest :*

The Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds : God of God, Light of light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate : He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father : And he shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ *After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the Holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this Exhortation to those that be minded to receive the same.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians; how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart, and lively faith, we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be made one body

with Christ, and Christ with us :) so is the danger great, if we receive the same unworthily. For then we become guilty of the body and blood of Christ our Saviour : we eat and drink our own damnation, not considering the Lord's body : we kindle God's wrath over us, we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore, if any here be a blasphemers, adulterer, or be in malice, or envy, or any other grievous crime, (except he be truly sorry therefore, and earnestly minded to leave the same vices, and do trust himself to be reconciled to Almighty God, and in charity with all the world,) let him bewail his sins, and not come to that holy Table ; lest, after the taking that most blessed bread, the Devil enter into him, as he did into Judas, to fill him full of all iniquity, and to bring him to destruction, both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Let your mind be without desire to sin : repent you truly of your sins past : have an earnest and lively faith in Christ our Saviour : be in perfect charity with all men so shall ye be meet partakers of these holy mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the

Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself, even to the death upon the cross, for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding love of our Master and only Saviour Jesu Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath left in those holy mysteries (as a pledge of his love, and a continual remembrance of the same) his own blessed body and precious blood for us to feed upon spiritually, to our endless comfort and consolation. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *In Cathedral Churches, or other places where there is daily Communion, it shall be sufficient to read this Exhortation above written, once in a month. And in Parish Churches, upon the week days it may be left unsaid.*

¶ *And if upon the Sunday, or holy-days, the people be negligent*

to come to the Communion, then shall the Priest earnestly exhort his Parishioners to dispose themselves to the receiving of the holy Communion more diligently ; saying these or the like words unto them.

DEAR friends, and you especially upon whose souls I have cure and charge, on ——— next, I do intend, by God's grace, to offer to all such as shall be godly disposed the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious passion ; by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven : whereof we be assured and ascertained, if we come to the said Sacrament with hearty repentance for our offences, steadfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more. Wherefore our duty is to come to these holy mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits given and bestowed upon us his unworthy servants : for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe in a Sacrament and mystery to give us his said body and blood to feed upon spiritually. The which Sacrament being so

divine and holy a thing, and so comfortable to them who receive it worthily, and so dangerous to them that will presume to take the same unworthily ; my duty is to exhort you in the mean season to consider the greatness of the thing, and to search and examine your own consciences : and that not lightly, after the manner of dissemblers with God ; but as they which should come to a most godly and heavenly banquet, not to come but in the marriage garment required of God in Scripture : that you may (so much as lieth in you) be found worthy to come to such a Table. The ways and means thereto is :

First, that you be truly repentant of your former evil life, and that you confess with unfeigned heart to Almighty God your sins and unkindness towards his Majesty committed, either by will, word, or deed, infirmity or ignorance ; and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to him, from the bottom of your heart the amendment of your former life. And among all others, I am commanded of God especially to move and exhort you to reconcile yourselves to your neighbours whom you have offended,

or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you. And if any man have done wrong to any other, let him make satisfaction and due restitution of all lands and goods wrongfully taken away, or withholden, before he come to God's board ; or at the least be in full mind and purpose so to do, as soon as he is able : or else let him not come to this holy Table, thinking to deceive God, who seeth all men's hearts. For neither the absolution of the Priest can any thing avail them, nor the receiving of this holy Sacrament doth any thing but increase their damnation. And if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved ; and that of us (as of the Ministers of God, and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness :

requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general confession of the Church: but in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences, whereas he hath no warrant of God's word to the same.

¶ *Then shall follow, for the Offertory, one or more of these sentences of holy Scripture, to be sung while the People do offer; or else one of them to be said by the Minister, immediately before the offering.*

Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. vi. 19, 20. Lay not up for yourselves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in

heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

Matt. vii. 12. Whatsoever ye would that men should do unto you, even so do unto them : for this is the Law and the Prophets.

Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

Luke xix. 8. Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold.

1 *Cor.* ix. 7. Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ?

1 *Cor.* ix. 11. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ?

1 *Cor.* ix. 13, 14. Do ye not know that they who minister about holy things, live of the sacrifice ? and they who wait of the altar, are partakers with the altar ? Even so hath the Lord also

ordained, that they who preach the Gospel should live of the Gospel.

2 *Cor.* ix. 6, 7. He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart ; not grudgingly, or of necessity : for God loveth a cheerful giver.

Gal. vi. 6, 7. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he reap.

Gal. vi. 10. While we have time, let us do good unto all men ; and specially unto them that are of the household of faith.

1 *Tim.* vi. 6, 7. Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out.

1 *Tim.* vi. 17, 18, 19. Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb. vi. 10. God is not unrighteous, that he will forget your works, and labour that proceedeth

of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister.

Heb. xiii. 16. To do good, and to distribute, forget not : for with such sacrifices God is pleased.

1 *John* iii. 17. Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ?

Tob. iv. 7. Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee.

Tob. iv. 8, 9. Be merciful after thy power. If thou hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity.

Prov. xix. 17. He that hath pity upon the poor, lendeth unto the Lord ; and look, what he layeth out, it shall be paid him again.

Psal. xli. 1. Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble.

¶ *Where there be Clerks, they shall sing one or many of the sen-*

tences above written, according to the length and shortness of the time that the people be offering.

¶ *In the mean time, whilst the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box, every one according to his ability and charitable mind. And at the offering-days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.*

¶ *Then so many as shall be partakers of the Holy Communion shall tarry still in the Quire, or in some convenient place near the Quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the Quire, except the Ministers and Clerks.*

¶ *Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the holy Communion, laying the Bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose; and putting the Wine into the chalice, or else in some fair and convenient cup prepared for that use, (if the chalice will not serve,) putting thereto a little pure and clean water: and setting both the Bread and Wine upon the altar. Then the Priest shall say,*

The Lord be with you :

Answer. And with thy spirit.

Priest. Lift up your hearts :

Answer. We lift them up unto the Lord.

Priest. Let us give thanks to our Lord God :

Answer. It is meet and right so to do.

The Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow, Therefore with Angels, &c.*

PROPER PREFACES.

¶ *Upon Christmas-Day.*

BECAUSE thou didst give Jesus Christ, thine only Son to be born as at this day for us: who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-Day.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death,

and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon the Ascension-Day.*

THROUGH thy most dearly beloved Son, Jesus Christ our Lord : who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whitsunday.*

THROUGH Jesus Christ our Lord : according to whose most true promise the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languagss, and also boldness with fervent zeal constantly to preach the Gospel unto all nations : whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

¶ *Upon the Feast of the Trinity.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Almighty, Everlasting God: which art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore, &c.

¶ *After which Preface shall follow immediately,*

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory: hosannah in the highest. Blessed is he that cometh in the name of the Lord: glory to thee, O Lord, in the highest.

¶ *This the Clerks shall also sing.*

¶ *When the Clerks have done singing, then shall the Priest or Deacon turn him to the People, and say,*

Let us pray for the whole state of Christ's Church.

¶ *Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this Prayer following.*

ALMIGHTY and ever-living God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men : We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Specially we beseech thee also to save and defend thy servant, —— our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace, O heavenly Father, to all Bishops Pastors, and Curates ; that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace ; that with meek heart and due reverence they

may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son. And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints from the beginning of the world : and chiefly in the glorious and most blessed Virgin MARY, mother of thy Son JESU CHRIST, our Lord and God ; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace ; and that at the day of the general resurrection, we, and all they which be of the mystical body of thy Son,

may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

O GOD, heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ to suffer death upon the cross for our redemption: who made there, by his one oblation once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again: *Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and word vouchsafe to bl^less and sanc^ttify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ.* Who, in the same night that he was betrayed, took bread; and when he *Here the Priest* had blessed, and given thanks, he brake *must take the* it, and gave it to his disciples, saying, *bread into his* Take, eat, this is my body which is *hands.* given for you: do this in remembrance of me.

Likewise after supper he took the cup ; and when he had given thanks, he gave it to them, *Here the Priest shall take the cup into his hands.* saying, Drink ye all of this : for this is my blood of the New Testament, which is shed for you and for many, for remission of sins : do this, as oft as you shall drink it, in remembrance of me.

¶ *These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the People.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son our Saviour Jesu Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make : having in remembrance his blessed passion, mighty resurrection, and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same : entirely desiring thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of

our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee : humbly beseeching thee that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and be made one body with thy Son Jesus Christ, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy tabernacle before the sight of thy divine majesty : not weighing our merits, but pardoning our offences, through Christ our Lord, by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, &c. And lead us not, &c.

The Answer.

But deliver us from evil. *Amen.*

¶ *Then shall the Priest say :*

The peace of the Lord be always with you.

The Clerks :

And with thy spirit.

The Priest.

CHRIST our Pascal Lamb is offered up for us, once for all, when he bare our sins on his body on the cross : for he is the very Lamb of God, that taketh away the sins of the world : wherefore let us keep a joyful and holy feast with the Lord.

¶ *Here the Priest shall turn him towards those that come to the holy Communion, and shall say :*

YOU that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways : Draw near, and take this holy Sacrament to your comfort,

make your humble confession to Almighty God, and to his holy Church here gathered together in his name, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name: Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest stand up, and, turning himself to the People, say thus:*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life: through Jesus Christ our Lord.
Amen.

Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith to all that truly turn to him:

Come unto me all that travail, and are heavy-laden, and I will refresh you. *S. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have life everlasting. *S. John iii. 16.*

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into this world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 *S. John* ii. 1.

¶ *Then shall the Priest, turning him to God's board, kneel down, and say, in the name of all them that shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. *Amen.*

¶ *Then shall the Priest receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present, (that they may be ready to help the chief Minister,) and after to the People.*

¶ *And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words.*

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

¶ *And the Minister, delivering the Sacrament of the blood, and giving every one to drink once, and no more, shall say,*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

¶ *If there be a Deacon, or other Priest, then shall he follow with the chalice : and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.*

¶ *In the Communion-time the Clerks shall sing :*

II. O Lamb of God, that takest away the sins of the world : have mercy upon us :

O Lamb of God, that takest away the sins of the world : grant us thy peace :

¶ *Beginning so soon as the Priest doth receive the holy Communion : and when the Communion is ended, then shall the Clerks sing the Post-Communion.*

¶ *Sentences of holy Scripture to be said or sung every day one, after the holy Communion, called the Post-Communion.*

Matth. xiv. If any man will follow me, let him forsake himself, and take up his cross, and follow me

Mark xiii. Whosoever shall endure unto the end, he shall be saved.

Luke i. Praised be the Lord God of Israel, for he hath visited and redeemed his people: therefore let us serve him all the days of our life, in holiness and righteousness accepted before him.

Luke xii. Happy are those servants, whom the Lord when he cometh shall find waking.

Luke xii. Be you ready, for the Son of man will come at one hour when ye think not.

Luke xii. The servant that knoweth his Master's will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes.

John iv. The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth.

John v. Behold, thou art made whole: sin no more, lest any worse thing happen unto thee.

John viii. If ye shall continue in my word, then ye are my very disciples ; and ye shall know the truth, and the truth shall make you free.

John xii. While ye have light, believe on the light, that ye may be the children of light.

John xiv. He that hath my commandments, and keepeth them, the same is he that loveth me.

John xiv. If any man love me, he will keep my word ; and my Father will love him, and we will come unto him, and dwell with him.

John xv. If ye shall abide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you.

John xv. Herein is my Father glorified, that ye bear much fruit, and become my disciples.

John xv. This is my commandment, that you love together, as I have loved you.

Rom. viii. If God be on our side, who can be against us ? which did not spare his own Son, but gave him for us all.

Rom. viii. Who shall lay any thing to the charge of God's chosen ? It is God that justifieth : who is he that can condemn ?

Rom. xiii. The night is passed, and the day is

at hand : let us therefore cast aside the deeds of darkness, and put on the armour of light.

1 *Cor.* i. Christ Jesus is made of God unto us wisdom, and righteousness, and sanctifying, and redemption ; that, according as it is written, he which rejoiceth should rejoice in the Lord.

1 *Cor.* iii. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy.

1 *Cor.* vi. Ye are dearly bought : therefore glorify God in your bodies, and in your spirits ; for they belong to God.

Ephes. v. Be you followers of God, as dear children ; and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God.

¶ *Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the People, and saying,*

The Lord be with you :

The Answer.

And with thy spirit.

The Priest.

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ : and hast assured us, duly receiving the same, of thy favour and goodness towards us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people ; and heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in, through Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then the Priest, turning him to the People, shall let them depart with this Blessing.*

The peace of God, which passeth all understand-

ing, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

¶ *Then the People shall answer,*

Amen.

¶ *Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.*

¶ *When the holy Communion is celebrated on the work-day, or in private houses, then may be omitted the Gloria in excelsis, the Creed, the Homily, and the Exhortation, beginning, Dearly beloved, &c.*

¶ *Collects, to be said after the Offertory, when there is no Communion, every such day one.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everliving God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ.
Amen.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through, Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have com-

passion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name: We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions; or as is, or shall be, otherwise appointed by his Highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the Altar appointed to be said at the celebration of the Lord's Supper, until after the Offertory: and then shall add one or two of the Collects afore written, as occasion shall serve by his

discretion: and then, turning him to the people, shall let them depart with the accustomed Blessing.

¶ And the same order shall be observed all other days, whensoever the people be customably assembled to pray in the Church, and none disposed to communicate with the Priest.

¶ Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest. And in such Chapels annexed, where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else, for receiving of the same, resort to their Parish Church.

¶ For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided into divers pieces: and every one shall be divided into two pieces, at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesus Christ.

¶ And forsomuch as the Pastors and Curates within this realm shall continually find, at their costs and charges, in

their Cures, sufficient bread and wine for the holy Communion, as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same;) it is therefore ordered, that in recompense of such costs and charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just value and price of the holy loaf, with all such money, and other things, as were wont to be offered with the same, for the use of their Pastors and Curates, and that in such order and course as they were wont to find and pay the said holy loaf.

¶ Also, that the receiving of the Sacrament of the blessed body and blood of Christ may be most agreeable to the institution thereof, and the usage of the Primitive Church; in all Cathedral and Collegiate Churches there shall always some communicate with the Priest that ministereth. And that the same may be also observed everywhere abroad in the country, some one at the least of that house in every Parish, to whom by course, after the Ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the Priest: the which may be the better done, for that they know before when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them, who doth so offer the charges of the Communion, all other, who then be godly disposed thereunto, shall likewise receive the Communion. And by this means, the Minister, having always some to communicate with him, may accordingly solemnize so high and holy mysteries, with all the Suffrages

and due order appointed for the same. And the Priest on the week day, shall forbear to receive the Communion, except he have some that will communicate with him.

¶ Furthermore, every man and woman to be bound to hear, and be at the Divine Service, in the Parish Church where they be resident; and there, with devout prayer, or godly silence and meditation, to occupy themselves: there to pay their duties, to communicate once in the year at the least, and there to receive and take all other Sacraments and rites, in this Book appointed. And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish Church occupy themselves; upon proof thereof, by the Ecclesiastical Laws of the Realm, to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical Judge (according to his discretion) seem convenient.

¶ And although it be read in ancient writers, that the people, many years past, received, at the Priest's hands, the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary; yet, forasmuch as they have many times conveyed the same secretly away, kept it with them, and diversely abused it to *superstition* and wickedness; lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole realm, it is thought convenient the people commonly receive the Sacrament of Christ's body in their mouths, at the Priest's hands.

VARIATIONS.

The following, printed in *Italic* letter, appear in MS. as marginal annotations in a copy of the edition of 1717, bearing on the first leaf the autograph of "Collin Campbell, London, January the 26, 1719;" and apparently intended by the writer for adoption in the use of the Communion-Office. The references to page and line are altered to suit the present reprint.

Page 128; line 20: "to all Bishops, *Priests, and Deacons.*"

Page 129; line 16: "Apostles, Martyrs, *Confessors, and Vir-*
gins."

———— line 19: "grant us *grace* to follow."

———— line 20: "all thy servants:" ("*other*" omitted.)

———— line 22: "rest in the sleep of peace; *and like-*
[*wise*] *those who* [*have*] *carried* [*their*]
sins, imp[erfections,] and defile[ments]
along with [*them.*]

* * * The words, or parts of words, enclosed in brackets, are cut away from the margin, and therefore added on conjecture only.

Page 130; line 10: "by his *own* oblation."

———— line 15: "death *and sacrifice.*"

AN
OFFICE
FOR THE
Sacrifice of the HOLY EUCHARIST,
BEING THE
ANCIENT LITURGY
OF THE
Church of *Jerusalem.*

TO WHICH
PROPER RUBRICKS are added for Direction,
AND
Some few NOTES at the Foot of the Page, &c.

LONDON:

Printed by JAMES BETTENHAM, M.DCC.XLIV.

THE ORDER

FOR CELEBRATING THE SACRIFICE OF THE

HOLY EUCHARIST.

NONE but the Faithful * are to be present at this Office. And if any of these shall fall into any crime for which he ought to do penance, the Priest, having knowledge thereof, shall prohibit him from approaching the holy altar, until he have performed the same.

Likewise, if the Priest shall perceive any enmity or hatred betwixt any of them, he shall not suffer them to be partakers of the holy Eucharist, until he know them to be reconciled. And if one of the parties so at variance be content to forgive, from the bottom of his heart, all that the other hath trespassed against him, and to make amends for all that he himself hath offended, and the other will not be persuaded to a reconciliation; the Priest in that case ought to admit the person thus willing to be reconciled, and not him that is obstinate. Provided that the Priest so repelling any, as is specified in this or

* Note, The word Faithful is taken here in the primitive sense, in opposition not only to hearers and unbelievers, but also to Catechumens and penitents, and to all heretics and schismatics.

the next precedent paragraph, shall be obliged to give an account of the same to the Bishop, within fourteen days after at the farthest.

The altar shall stand at the east end of the Church or Chapel; and at the time of celebrating the holy Eucharist shall have a fair white linen cloth upon it.

Before the Service begin, the Deacon* shall prepare so much bread, wine, and water as he judgeth convenient: laying the bread in the paten, or in some decent thing provided for that purpose; and putting the wine into the chalice, or into flagons provided also for that use, and the water into some other proper vessel: and shall place them upon the Prothesis, and cover them with a fair white linen cloth.

¶ *At the beginning of the Eucharistic Service, the Priest standing at the altar, and the People with their faces towards it: [The Deacon shall bring water † to the Priest, who shall wash his hands therein, saying,*

I will wash my hands in innocency, and so will I compass thine altar, O Lord.

Then] The Deacon, being turned to the People, shall say with a loud voice,

Let none of those who ought not to join in this service, stay.

* Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.

† This, as it is an ancient, so is a very innocent and significant ceremony: but where it cannot conveniently and decently be done, it may be omitted.

Let none have ought against any one.

Let none come in hypocrisy.

* [Salute one another with the holy Kiss.

And let the Clergy salute the Bishop, or officiating Priest; and the Laity one another, the Men the Men, and the Women the Women.]

Then the Priest, being turned to the People, shall say,

The peace of God be with you all.

Answ. And with thy spirit.

Then the Deacon shall say,

Let us present our offerings to the Lord with reverence and godly fear.

Then [† shall the People kneel, and] ‡ “ The Priest shall begin the Offertory, turning himself to the People, and saying one

* Note, This is not to be used but in such Churches or Chapels as are so ordered, as that the men and women sit separate, as they ought to do. As to the antiquity of it, there can be no question, since we find it so frequently mentioned in the Scriptures themselves.

† Note, That on all Lord's Days, and during all the time between Easter and Pentecost, the Faithful are not to kneel, but to stand at Prayer, in memory of our Lord's resurrection. See *Tertul. de Coron.* c. 3. *Con. Nic.* 1. can. 20. and *Beveridge's* Notes upon it.

‡ Note, These Sentences of the Offertory, which are not in *Lit. Ja.* or any other of the ancient Liturgies, (and are therefore included within these “ ” marks,) but are taken chiefly from the Liturgy composed for the use of the Church of *Scotland*, and printed at *Edinb.* An. 1637, are inserted here as being very proper to stir up the people to offer willingly with a devout heart.

*or more of these Sentences following, as he thinketh most convenient in his discretion.**

“In process of time it came to pass, that *Cain* brought of the fruit of the ground an offering unto the Lord ; and *Abel* he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto *Abel* and to his offering, but unto *Cain* and to his offering he had not respect. *Gen.* iv. 3, 4, 5.

“Speak unto the children of *Israel*, that they bring me an offering : of every man that giveth it willingly with his heart, ye shall take my offering. *Ex.* xxv. 2.

“They shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord your God, which he hath given you. *Deut.* xvi. 16.

“Give unto the Lord the glory due unto his name : bring an offering, and come into his courts. *Psal.* xcvi. 8.

“If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against

* Note, In Lit. 1. *Edw.* VI. the Sentences for the Offertory are directed to be sung by the Clerks.

thee ; leave there thy gift before the altar, and go thy way : first be reconciled to thy brother, and then come and offer thy gift. *Matt.* v. 23, 24.

“¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves do break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matt.* vi. 19, 20.

“ He who soweth sparingly, shall reap sparingly ; and he who soweth bountifully, shall reap bountifully. Every man as he purposes in his heart, so let him give : not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor.* ix. 6, 7.

“ Jesus sat over against the treasury, and beheld how the people cast money into the treasury ; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they who have cast into the treasury. *Mark* xii. 41, 42, 43.

“¶ Who goeth a warfare at any time at his own charges ? Who planteth a vineyard, and eateth not

of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

“If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? 1 *Cor.* ix. 11.

“Do ye not know, that they who minister about holy things, live of the things of the temple? and they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* ix. 13, 14.

“Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

“¶ Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

“God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his

Name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

“ Whilst these Sentences are reading, the Deacon, or (if there be no Deacon) any other fit Person appointed for that purpose, shall receive the free-will Offerings of the People in a decent basin provided for that purpose. And that no one may neglect to come to the holy Eucharist, by reason of having but little to give, the Person who collects the Offerings shall cover the basin with a fair white linen cloth, so that neither he himself nor any other may see or know what any particular Person offers. And when all have offered, he shall reverently bring the said basin with the Oblations therein, and deliver it to the Priest, who shall humbly present and place it upon the altar, saying :

“ Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the majesty. For all that is in the heaven and in the earth, is thine: all things come of thee; and of thine own do we give unto thee.”

Then shall the Deacon go to the Prothesis, and, having mixed the wine and water, he shall bring the bread and mixed wine to the Priest, who shall reverently place them upon the altar.

Then the Priest, having first prayed secretly for a short space,

*shall turn to the People, and, signing himself with the sign * of the Cross upon the forehead, shall say ;*



† The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all :

People.

And with thy spirit.

Priest.

Lift up your hearts :

Peop. We lift them up unto the Lord.

Pr. Let us give thanks unto the Lord :

Peop. It is meet and right so to do.

* They must be great strangers to antiquity, who do not know that the sign of the Cross was used by the primitive Christians from the Apostolical age downward, not only in the sacred mysteries of religion, but even in the ordinary occurrences of life. See *Tertul. de Coron. c. 3. ad Uxor. l. 2. c. 5. de Resur. Carn. c. 8. S. Cyprian. Ep. 73. S. Cyril. Catech. 4. §. 10. Catech. 13. §. 18. S. Basil. de Sp. Sanc. c. 27. Chrystos. Hom. 55. in Matth. Lactan. de Mort. Persec. c. 10, &c.* And no serious and judicious Christian, who founds his belief on rational evidence, can disregard, far less oppose, the venerable usages universally received in the first and purest ages immediately succeeding the Apostles, and which the Catholic Church could not then have been so agreed in, had they not been undoubtedly derived from Apostolical tradition.

† In *Lit. Ja.* it is, The Love of the Father, the Grace of the Son, and the Communion of the Holy Ghost, be with you all.

Then the Priest shall turn to the altar, and say :

It is very meet, right, and our bounden duty, to praise thee, to bless thee, to worship thee, to glorify thee, to give thanks unto thee, the Maker of all creatures visible and invisible ; the Treasure of *all" good things ; the Fountain of life and immortality ; the God and Governor of the universe : to whom the heaven and the heaven of heavens sing praise, with all their hosts ; the sun and moon, and the whole choir of stars ; the earth and sea, and all things that are in them ; the angels, archangels, thrones, dominions, principalities, authorities, and tremendous powers ; the many-eyed cherubim, and the seraphim with six wings, who with twain cover their faces, and with twain their feet, and with twain they fly, crying one to another with never-ceasing voices, and uninterrupted shouts of praise, and saying :

Here the People shall join with the Priest, and say,

Holy, holy, holy, Lord of † Sabaoth : Heaven and earth are full of thy glory.

Hosanna in the highest : Blessed be he that

* In *Lit. Ja.* eternal.

† *i. e.* Hosts, or Armies.

cometh in the Name of the Lord : Hosanna in the highest.

Then the Priest shall say :

Holy art thou, O eternal King, and the Giver of all holiness. Holy is thine only-begotten Son, our Lord Jesus Christ, by whom thou madest the worlds. Holy also is thy Holy Spirit, who searcheth all things, even the depths of thee, O God. Holy art thou, who rulest over all, almighty and good God, terrible, yet full of compassion, but especially indulgent to the workmanship of thy own hands. For thou didst make man, formed out of the earth, after thy own image, and graciously gavest him the enjoyment of Paradise: and when he had lost his happiness by transgressing thy commandment, thou of thy goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the pedagogy* of the Law and the Prophets. And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the world, that by his coming he might renew thy image in us: who descended from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*,

* *Pedagogy*; preparatory discipline.—P. H.

conversed with mankind, and directed his whole dispensation to our salvation. And when the hour was come, that he who had no sin was to suffer a voluntary and life-giving death upon the cross for us sinners, in the same night that he was betrayed, or rather offered up himself for the life and salvation of the world, taking *a* bread into his holy and immaculate hands, looking up to heaven, and presenting it to thee his God and Father, he gave thanks, sanctified and *b* brake it, and gave it to his disciples, saying, Take, eat, *c* THIS IS MY BLO[†]ODY which is broken and given for you, for the remission of sins.

a Here the Priest is to take the paten into his hands :

b And here to break the bread :

c And here to lay his hands upon all the bread.

In like manner, after supper he took the *d* cup, and having * mixed it of wine and water, he gave thanks, sanctified, and blessed it, and gave it to his disciples, saying, Drink ye all of this, *e* THIS IS MY BLO[†]OD of the New Testament, which

d Here he is to take the chalice into his hands :

e And here he is to lay his hands

* The testimonies for the mixture of water and wine in the Eucharist are so many, and so early, as plainly prove it to be an Apostolical practice and tradition, and consequently derived from Christ himself. See *Just. M. Apol.* 1. p. 125, 128, 131. *Iren.* 1. iv. c. 57. 1. v. c. 2. *Clem. Alex. Pæd.* 1. ii. c. 2. *Cyprian.* Ep. 63. *Con, Carth.* 3. can. 24. *Con. Aurel.* 4. can. 4. *Lit. Clem. Mar. Bas. &c.*

upon every ves- is shed and given for you and for many,
sel, in which for the remission of sins : do this in
there is any wine remembrance of me.
to be consecrated

Wherefore, in commemoration of his life-giving passion, salutary cross, death, burial, and resurrection from the dead on the third day, his ascension in into heaven, and sitting at the right hand of thee his God and Father, and *looking for" his second glorious and terrible Advent, when he shall come again with glory to judge the quick and the dead, and shall render to every one according to his works ; we sinners offer to thee, O Lord, this tremendous and unbloody sacrifice: beseeching thee, that thou wouldst not deal with us after our sins, nor reward us after our iniquities ; but according to thy clemency and ineffable love to mankind overlooking and blotting out the handwriting that is against us thy servants, wouldst grant us thy heavenly and eternal good things: for thy people and thine inheritance make their supplications unto thee. Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great mercy, and send down thy Holy Spirit upon us, and upon these gifts which are here set before thee, that

* This is added from *Lit. Mar.*

by his descent upon them he may make this
a bread the holy BO†DY of thy Christ, a Here the
 Priest shall lay
 his hands upon
 all the bread:
 and this *b* cup the precious BLO†OD b And here
 upon the chalice,
 and every vessel
 in which there is
 any wine.
 of thy Christ; that they may be to all
 who partake of them, for the sanctifica-
 tion of soul and body, for bringing forth
 the fruit of good works, for remission of
 sins, and for life everlasting.

We offer to thee, O Lord, for thy holy Catholic
 and Apostolic Church throughout the whole world:
 do thou now also plentifully furnish her with the
 rich gifts of thy Holy Spirit.

Remember, O Lord, the holy Bishops in the
 same, [especially thy servant *N.* our Bishop;]
 * endow them with wisdom, and fill them with the
 Holy Ghost," † that they may" rightly divide the
 word of thy truth.

‡ Remember, O Lord, according to the multitude
 of thy mercies and compassions, me thy unworthy
 and unprofitable servant, and all the Presbyters and
 Deacons who compass thy holy altar: grant to those

* This is added from *Lit. Clem.*

† In *Lit. Ja.* who.

‡ This Petition, which in *Lit. Ja.* comes in afterwards, is inserted in
 this place, that the Prayers for the Clergy may all come together, as
 in *Lit. Clem.*

an unblameable Presbyterate, and preserve these unspotted in their ministry, and purchase for them good degrees.

* Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon earth ; and especially thy Servant our King, and all in authority : establish their kingdoms in peace, and incline their hearts to be favourable to thy Church, that in their tranquillity we may lead a quiet and peaceable life in all godliness and honesty.

Remember, O Lord, this city, [or, this Diocese,] and every city and country, with all the Faithful that dwell in them : preserve them in peace and safety.

Remember, O Lord, our Christian brethren that travel by sea or by land, or are in foreign countries ; that are in chains or imprisonments ; that are in captivity or banishment, † or in hard slavery.

Remember, O Lord, those that are sick or diseased, [especially—] and such as are infested with unclean spirits ; and make haste to heal and deliver them.

Remember, O Lord, every Christian soul under

* This Petition, which is wanting in *Lit. Ja.* is here supplied from the other Liturgies.

† In *Lit. Ja.* is added here, In the mines, under torture.

affliction or calamity, and who stand in need of thy divine mercy and help.

Remember also the conversion of those that are in error.

* [Remember, O Lord, the Catechumens, and perfect them in the faith.]

* [Remember, O Lord, our brethren who are in the state of penance : accept their repentance, and forgive both them and us whatever offences we have committed against thee.]

Remember, O Lord, those who † minister to us for thy holy Name's sake.

Remember all, O Lord, for good : have mercy upon all, O Lord : be reconciled to us all : settle the flocks of thy people in peace : remove all scandals : make wars to cease : put a stop to the violence of heresies : ‡ heal the schisms of the Churches :” and grant us thy peace and love, O God, our Saviour, and the hope of all the ends of the earth.

Remember, O Lord, *to grant us* temperate weather, moderate showers, pleasant dews, and

* These two Petitions are added from *Lit. Clem.* and are only to be said when there are any Catechumens or Penitents.

+ In *Lit. Ja.* is added here, Labour and.

‡ This is added from *Lit. Bas.*

plenty of the fruits of the earth; and *to bless* the whole circle of the year with thy goodness: for the eyes of all hope in thee, and thou givest them food in due season; thou openest thy hand, and fillest every living creature with thy gracious bounty.

Remember, O Lord, all who bring forth fruit, and do good works in thy holy Churches, and who are mindful of the poor; the widows, orphans, strangers, and indigent persons; and all who desire to be remembered in our prayers.

Vouchsafe also, O Lord, to remember those who have this day offered these oblations at thy holy altar, and for whom, * or for what ends," every one has offered, or has in his thoughts, [and those whose names we have lately read before thee.]

‡ *And grant* that we may *all* find mercy and favour, with all thy saints, who from the beginning of the world have pleased thee in their several generations; Patriarchs, Prophets, Apostles, Martyrs, and every just spirit made perfect in the faith of thy Christ, [particularly *N.* whom we this day commemorate.]

* This is added from *Lit. Bas.*

‡ Here the Petition which is inserted above, p. 165, with this * mark comes in, in *Lit. Ja.*

* *Here the Priest shall pause awhile, he and the People secretly recommending those departed whom each thinks proper.*

And then the Priest shall go on as follows.

Remember, O Lord, the God of spirits and of all flesh, those whom we have remembered, and those also whom we have not remembered, from righteous *Abel* even unto this day: do thou give them † rest in the region of the living, in the bosoms of our holy Fathers, *Abraham, Isaac, and Jacob*, whence

* Of old the Deacon read the names contained in the Diptychs; instead of which this Rubric is inserted.

† Prayers for the Dead, especially at the holy altar, is so very early a practice of the Primitive Church, that undoubtedly it must have been derived from Apostolical tradition. See *Tertul. de Coron. c. 3. de Monog. c. 10. de Exhort. Cast. c. 11. Cypr. Ep. 1, 12, 39. Orig. 1. 9. in Rom. xii. Arnob. 1. 4. p. 152. Cyril. Myst. Catech. 5. §. 6. &c.* and all the ancient Liturgies. It is founded on that plain Scripture doctrine of an intermediate state betwixt death and the resurrection; and that the righteous are not to receive their crown of reward (*2 Tim. iv. 8.*) nor to enter into the joy of their Lord in the kingdom of heaven, till the resurrection and judgment: (*Matth. xxv. 19, 20, 31—34.*) and that though they are to be judged according to their works, yet there is mercy to be found of the Lord in that day; (*2 Tim. i. 18.*) else if God should enter into strict judgment with his servants, no man could be justified in his sight. This Prayer here is not to be so understood, as if none of those here commemorated were as yet in rest in the region of the living; but as an acknowledgment that their present happiness is the free gift of God, not due to their nature or their merit; to congratulate the same; and to wish the increase of it, and the final consummation of their bliss at the last day.

sorrow, grief, and lamentation are banished away, where the light of thy countenance visits, and shines continually; *and vouchsafe to bring them to thy heavenly kingdom." And dispose the end of our lives, O Lord, in peace, that they may be Christian, well-pleasing to thee, and free from sin; gathering us with thine elect, through thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ: for he alone appeared without sin upon the earth; through whom, and with whom, thou art blessed and glorified, together with thy Holy Spirit, now and ever, world without end.

And all the People shall say with a loud voice,

Amen.

Then shall the Priest turn to the People, and say,

Peace be with you all :

Answ. And with thy spirit.

Then shall the Deacon say,

Let us again and again pray to the Lord.

Let us pray for the gifts which are offered to the Lord God; that the Lord our God, receiving them

* These words, which it is probable have been casually omitted in *Lit. Ja.* are here added from *Lit. Mar.*

upon his heavenly altar for a sweet-smelling savour, would send down upon us the Divine grace, and the gift of his Holy Spirit.

Answ. Lord, have mercy*.

Deac. Let us pray for the tranquillity of the whole world; and for the peace of the holy Churches of God.

Answ. Lord, have mercy.

† *Deac.* Let us pray for the whole Episcopate, for all the Presbyters and Deacons in Christ, and for the whole body of the Church; that the Lord would keep and preserve them all.

Answ. Lord, have mercy.

† *Deac.* Let us pray for Kings and all in authority; that our affairs may be in peace.

Answ. Lord, have mercy.

Deac. Let us pray for those who have this day offered these gifts, and for whom, ‡ or for what ends" every one has offered, or has in his thoughts; and for all the people that stand about the altar, for the remission of our sins, and the propitiation of our souls.

* Note, The Deacon is to pause a little after every response, to allow the people time for short ejaculations.

† These two Petitions are added from *Lit. Clem.*

‡ This is added from *Lit. Bas.* as above, p. 166, note *.

Answ. Lord, have mercy.

Deac. Let us pray for every soul that is in affliction or calamity, and stands in need of the mercy and help of God: for the conversion of those that are in error: for health to the sick; for deliverance to the captives; and for *rest to our fathers and brethren who have gone before us.

Answ. Lord, have mercy.

Deac. Let us all earnestly say, Lord have mercy.

Answ. Lord, have mercy.

Then shall the Priest say,

Vouchsafe us, O Lord, thou lover of men, with freedom, without condemnation, and with a pure conscience, to call upon thee, the holy God who art in the heavens, as our Father, and say :

Here the People shall join with the Priest.

OUR Father, who, &c. Amen.

Then shall the Priest turn to the People, and say,

Peace be with you all :

Answ. And with thy spirit.

* *Rev.* vi. 6, 10, 11. *Isa.* xxvi. 20. *Clem. Rom. Ep.* 1. c. 50. *2 Esdr.* iv. 35, 36. *Heb.* iv. *Barnab. Ep.* c. 15. *Iren.* 1. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. *2 Thess.* i. 7.

Deacon.

Let us bow down our heads unto the Lord :

Answ. To thee, O Lord.

Then the Priest, turning to the Altar, shall say :

We thy servants, O Lord, bow down our necks to thee, before thy holy altar, in expectation of thy rich mercies. Send down upon us, O Lord, thine abundant grace and benediction; and sanctify our souls and bodies, that we may be made worthy to be communicants and partakers of thy holy mysteries, for the remission of our sins, and for life everlasting. For to thee, our God, belongs adoration and glory, and to thy only-begotten Son, and Holy Spirit, now and for ever. Amen.

Then the Priest, turning to the People, shall say,

Grace be with you all :

Answ. And with thy spirit.

Deacon.

Let us attend in the fear of God.

Priest.

Holy things for holy persons.

People.

There is one holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory for ever.

Then shall the Priest receive the Eucharist in both kinds himself: and then proceed to deliver the same in like manner to other Priests and Deacons, (if any be present,) in order, into their hands.

And when he receiveth, or delivereth the Sacrament of the body, he shall say,

* The Body of Christ.

And the Person receiving shall say,

Amen.

And when he receiveth, or delivereth the Cup, he shall say,

* The Blood of Christ.

And the Person receiving shall say,

Amen.

After all the Clergy have communicated, the officiating Priest, or, according to his direction, any or all of the Priests or Deacons there present shall administer the Eucharist in both kinds to the People, in order, into their hands, according to the Form above prescribed.

Whilst the Faithful are communicating, Psalm xxxiv. and cxlv. may be sung.

* See Cyril. *Myst. Catech.* v. §. 18, 19. comp. with *Lit. Clem.*

When all have communicated, what remaineth of the consecrated elements shall be reverently placed upon the altar, and covered with a fair linen cloth.

Then the Deacon, being turned to the People, shall say :

Let us give thanks to God, that he hath vouchsafed to make us partakers of the body and blood of Christ, for remission of sins, and for life everlasting. And let us pray to him that he would keep us unblameable, as he is good and a lover of men.

Then the Priest, standing before the altar, shall say :

O God, who of thy great and inexpressible love to man, dost condescend to the weakness of thy servants: We give thanks to thee, that thou hast vouchsafed to make us partakers of this heavenly Table. Let not the receiving of thy unspotted mysteries be to the condemnation of us sinners; but keep us, good God, in the sanctification of thy Holy Spirit: that, being made holy, we may obtain a part and inheritance with all thy saints, who have pleased thee from the beginning of the world; through the mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ: with whom, and thy Holy Spirit, thou art blessed, now and for ever, world without end. Amen.

Then the Deacon, being turned to the People, shall say,

Let us bow down our heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their heads.

O God, great and wonderful, look upon thy servants, who bow down their necks unto thee. Stretch forth thy powerful hand, full of blessings, and bless thy people. Preserve thine inheritance, that we may continually glorify thee, for ever, the only living and true God. For to thee, O Father, belongs glory, honour, adoration, and thanksgiving; and to thy Son, and Holy Spirit, now and ever.

And all the People shall answer,

Amen.

Then, after a pause, the Deacon shall say to the People,

Depart in peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival, at least, for which a proper Epistle and Gospel are appointed. And every Priest shall then either administer or receive the same, except he be hindered by some urgent and reasonable cause, or cannot get two persons to communicate with him. For there shall be no celebration of

the Eucharist, except two persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the people of the nature and importance of this holy mystery; and inculcate upon them the great advantage and necessity of frequent Communion. He shall also exhort them not to neglect coming often to God's altar, because they have but little to give at the Offertory: for he shall instruct them, that provided they frequent the Christian sacrifice, their offering will be accepted by God, though it be never so little, if it be given according to their abilities, with a cheerful and devout heart.

The Priest shall always consecrate more than is necessary for the Communicants; and he shall carefully reserve so much of the consecrated elements as shall serve for the use of the sick, or other persons who for any urgent cause cannot come to the Public Service.

And if, after that, any of the consecrated elements remain, the officiating Priest, with other Priests and Deacons, (if any be present,) and with such other of the Communicants as he shall call unto him, shall reverently receive them: always observing that some of the consecrated elements be constantly reserved in the Vestry, or some other convenient place in the Church, under a safe lock, in case of any sudden emergency, wherein they may be wanted: but he shall take care that they never be too long kept, but renewed from time to time.

The money given at the Offertory, being the free-will offerings of the people to God, and solemnly devoted to him, the

Priest shall take so much out of it as will defray the charge of the bread and wine ; and the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable uses, according to the direction of the Bishop.

FINIS.

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